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The
CHRISTIAN CENTURY

Published Weekly

Italy–Surrender, And After

An Editorial

Quakerism, Pacifism and Democracy

By Joseph Holmes Summers

The Mysticism of the Common Man

By Hugh Stevenson Tigner

The Future of the C. O. Camps

An Editorial

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In This Issue

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The CHRISTIAN CENTURY

September 22, 1943

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Calendar of Coming Events

Sept. 20-22. Pennsylvania Christian Missionary Society, Kingston.
Sept. 20-22. Maine Universalist Convention, Portland.
Sept. 20-23. Disciples New Mexico-Southwest Texas Convention, Albuquerque, N. M.
Sept. 20-24. Disciples Illinois Convention, Decatur.
Sept. 21-28. Greene Lectures, Andover Newton Theological School, Newton Centre, Mass.; Nels F. S. Ferré, speaker.
Sept 22-26. Northwest Iowa Methodist Annual Conference, Ft. Dodge.
Sept 23, 24. New York Regional Conference of Churches, Poughkeepsie.
Sept. 24. Conference-Retreat for Chaplains, Richmond, Va.
Sept. 24-26. Fellowship of Reconciliation regional conference, Chicago.
Sept. 26-27. New York Regional Conference of Churches, Olean.
Sept. 26-28. Disciples Minnesota Convention, Minneapolis.
Sept. 26-Oct. 3. Religious Education Week.
Sept. 27-28. New York Regional Conference of Churches, Batavia.
Sept. 28-29. New York Regional Conference of Churches, Penn Yan.
Sept. 28-30. Disciples Wyoming Convention, Gillette.
Sept. 29-30. New York Regional Conference of Churches, Binghamton.
Sept. 30-Oct. 1. New York Regional Conference of Churches, Utica.
Sept. 30. Massachusetts Universalist Fall Conference, Medford.
Oct. 1-3. Fellowship of Reconciliation regional conference, Philadelphia, Pa.
Oct. 1-3. Fellowship of Reconciliation regional conference, Denver, Colo.
Oct. 2-9. Protestant Episcopal Triennial Convention, Cleveland, Ohio.
Oct. 3. World-Wide Communion Sunday.
Oct. 3. Chicago Sunday Evening Club; Lloyd Douglas and John R. Mott, speakers.
Oct. 5-7. Disciples Kansas Convention, Emporia.
Oct. 5-7. National Safety Congress, Chicago.
Oct. 5-7. Disciples Tennessee Convention, Nashville.
Oct. 7-9. West Virginia Disciples Convention, Clarksburg.
Oct. 8-10. Fellowship of Reconciliation regional conference, Nashville, Tenn.
Oct. 8-11. District Conference Church of the Brethren in Nebraska, Bethel.
Oct. 10. Chicago Sunday Evening Club; Francis B. Sayre, speaker.
Oct. 11-13. Virginia Disciples Convention, Roanoke.
Oct. 11-14. Oklahoma Disciples Convention, Oklahoma City.
Oct. 12-14. United Presbyterian Synod of New York, Oneonta.
Oct. 14. Institute on Racial Minorities in a Postwar World, Chicago.
Oct. 17. Ford Hall Forum, Boston; Thomas Mann, speaker.
Oct. 18-22. Fellowship of Reconciliation, regional conference, Seattle, Wash.
Oct. 22-24. Fellowship of Reconciliation, regional conference, San Francisco, Calif.
Oct. 24. World Temperance Day.
Oct. 28. Institute on Racial Minorities in a Postwar World, Chicago.
Oct. 29-31. Fellowship of Reconciliation, regional conference, Hollywood, Calif.
Nov. 1. World Order Mission, Cleveland, Ohio.
Nov. 7. World Order Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, SEPTEMBER 22, 1943 NUMBER 38

EDITORIAL

THE SPEECH which Vice-President Wallace delivered in Chicago last week was important in many respects. For one thing, it contained a seven-point definition of the meaning of the President's term, "freedom from want," which went a long way toward putting specific content into that loose and misleading phrase. For another, it brought a warning against delay in working out a firm understanding with our allies, particularly Russia. "We can arrive at understandings now which we can't get next year," said Mr. Wallace. But another part of the Vice-President's speech has left the nation with disturbing reflections. In a passage devoted to excoriation of international cartels, Mr. Wallace launched a bitter attack on the Standard Oil Company of New Jersey. The company was not named, but unmistakably identified. In its dealings with the German combine, I. G. Farbenindustrie, it was charged with having deceived the United States government as to its interest in developing synthetic rubber, delayed the synthetic rubber program of this nation, and finally—in a passage which was not contained in the text of the speech given to the press—with having defied instructions from the war department by transmitting vital industrial information to the German firm. Standard Oil has entered a blanket denial; Mr. Wallace has adduced proof from the files of the Truman committee in support of some of his charges. But the final charge remains unanswered and unsupported. Yet it is very nearly a charge, made by the Vice-President of the United States, that one of this nation's largest industries has been guilty of treason. The matter must not be allowed to stand there.

Did Standard Oil Commit Treason?

Agreements and Disagreements Among Michigan Methodists

HAVE you ever felt that church bodies adopt too many resolutions? That they might have more effect on the public mind if they would resolve less and discuss more? Well, if you haven't, many have. Among them are evidently members of the Detroit annual conference of the Methodist Church. This body, which includes more than three hundred Methodist ministers in the state of Michigan, this year decided to dispense with the usual reports and resolutions from its committees on social service and world peace. Instead it held a sort of Gallup poll of its own, seeking to discover where its members stood on a number of supposedly controversial issues. On some of these issues, according to *Zion's Herald,* these Methodists found that there was virtually no disagreement. Almost all of them believed that the church should encourage the cooperative movement, that colonies should be administered by international control and only until the native population is able to govern itself, that any assumption of racial, national or class superiority is unscientific, a threat to democracy and contrary to the teachings of Christ. They voted heavily in favor of the proposition that chaplains should be responsible to church bodies and receive their pay from them. But they split almost evenly three ways (for, against and doubtful) on the issue of a negotiated peace, and nearly half of them were against exempting conscientious objectors from conscription. As a result of the publication of this poll by Bishop Raymond J. Wade, the people of Michigan have a much truer idea of where their Methodist ministers stand on such questions than any number of resolutions would have provided. Would other church bodies of similar character register similar agreements and disagreements? We suspect that they would.

Mr. Hull Tells How To Preserve Peace

BREAKING a long silence, the secretary of state went on the air on September 12 with a speech in which he sketched his plans for maintaining peace when the war has been won. Early criticisms interpret Mr. Hull as favoring "the creation of an international army, navy and air force" strong enough to "overawe any conceivable national opposition"—including our own. This may have been what he had in mind, but the text does not support that representation. What he said was that "the maintenance of peace must be based upon the willingness of the cooperating nations to use force, if necessary, to keep

the peace." This might mean either an international standing army controlled by a world organization, or a force raised by the cooperating nations to meet a specific need, as now. Differences of a political nature between nations should be settled by diplomacy; those of a legal nature, by an international court of justice; acts of pure aggression should be restrained by force. This is a sound analysis, so far as it goes. The cardinal principles which underlie Mr. Hull's prospectus are: national independence and responsibility for internal conditions; mutual help among nations in the solution of economic and other problems of more than national scope; and international cooperation for the peaceful settlement of differences and the forcible restraint of the unruly. The concept of "national interests" is thrown into the foreground more than might have been expected. "We must bear in mind that other nations . . . have their national interests which, of course, determine their policies" as our "true" national interests must determine ours. One seems to hear in this more than a faint echo of that naive hope, which found expression more than a century ago in the laissez faire theory of economics, that if each man sought his own advantage in a free field the result would be the highest welfare of all. The rest of Mr. Hull's program contradicts this. His introductory stress upon the primacy of national interest was probably designed to quiet the fears of those who think that America may be asked to sacrifice vital interests in trying to save the world, and to prepare our minds in advance for the shock of finding our allies at the peace table much concerned about their national interests —as they certainly will be.

Communists Add to Chiang's Problems

THE ELECTION of Generalissimo Chiang Kai-shek to the presidency of China represents an effort on the part of the Kuomintang party to unify all elements behind the government of that great country. Chiang has for many years been the one man around whom all parties could unite. His election brings to the presidency a significance that office has lacked and carries the promise that the civil function of the government will henceforth increase in importance. At the same time, the release by official sources in Chungking of news of a battle in Shantung between Chinese communists and the Peace Preservation Corps—constabulary—of the central government is an ominous portent. Stories of a renewal of the rift between the communists and the central government have been current for weeks. That they have now received official confirmation is evidence of the seriousness of the situation. On the communist side it represents increased pressure to force the reorganization of the government. The communists have for years opposed the one-party system which places the Kuomintang in power and have sought to bring about elections in which they can stand as a minority party which might hope to elect some of its members to the central legislature. Whether they would attempt to overthrow two-party government if they got into power, as the Kuomintang charges, only the event would reveal. Meanwhile they have won influential Kuomintang converts, including the Chungking newspaper *Ta Kung Pao,* to their plea for democratization of the government. The government's publication of the news of the recurrence of armed strife cannot of course be interpreted as a sign that Chungking intends to yield to such pressure. It is more likely to be an effort to demonstrate to China's Anglo-American allies how pressing is her need for aid. Both sides would agree to that.

Federal Council Creates A New Commission

RECOGNITION of one of the most dangerous elements in the American situation lies behind the latest move of the Federal Council of Churches. A wartime emergency Commission on Democracy in Racial and Cultural Relations has been formed by that body; Bradford S. Abernethy has been detached from the Commission to Study the Bases of Peace to become director; some of the most distinguished leaders of American Protestantism have been drafted for service on the new agency. Among the commission's members are such men as Louis Adamic, Eugene Barnett and Channing H. Tobias of the Y.M.C.A., Bishop William Y. Bell of the Colored Methodist Church, Dorothy Canfield Fisher, Bishop Paul B. Kern of the Methodist Church, Bishop David H. Sims of the African Methodist and Bishop W. J. Walls of the African Methodist Zion churches, Bishops Henry St. George Tucker and William Scarlett of the Episcopal Church, and Dean Luther Weigle. The commission, according to the Federal Council's announcement, will collect "essential facts" about the relationships between racial and cultural groups in the United States, giving special attention to Negro-white, Jew-gentile and immigrant-old stock tensions. This is a move in the right direction, and comes not a day too soon. We wonder, however, whether such a commission can find a function of very much importance in simple fact-gathering. After all, there already has been a good deal of fact-gathering with regard to racial tensions in this country. It isn't lack of knowledge that makes most of the trouble. Might not the new commission render its most valuable service if it concentrated attention, at the beginning, on wiping out the racial tensions inside the churches? If the nation's religious forces could make appreciable advance toward ending the race issue there, they would speak with more authority concerning what should be done in the nation at large.

Mr. Churchill Sees Future For Basic English

WITH THE ZEAL of a new convert, or an old convert who sees a new opportunity to propagate the faith, Mr. Churchill in his Harvard speech went all out for Basic English. This, as is well known, is a simplification of the English language characterized by a reduction of the vocabulary to a few hundred words, mostly nouns with just enough verbs-of-all-work to put the nouns in motion. It is really remarkable what can be done with this apparently meager equipment and equally remarkable how easily it can be learned by one having no previous knowledge of English. As a possible "universal language" —that is, a second language for use in international inter-

course by those whose native language is other than English—it has, in our inexpert opinion, more to recommend it than Esperanto or Ido or any of the many other *ersatz* languages which have been constructed on strictly scientific principles. Its one disadvantage for the purpose indicated is that it is English. It is conceivable that there are a good many people in the world who don't want to speak English, no matter how easy it is made, and who especially do not want to speak it in negotiating with those who know more English than they do. It would be like playing every game in every kind of diplomatic world series on our home grounds. For this reason Mr. Churchill's speech, which certainly had wide radio dissemination in all countries, may quite possibly be more a hindrance than a help to the promotion of Basic English as a world language. Those whose native language is French, or German, or Italian, or Spanish, or Russian, or the neutral Swedish—all of which languages are easy to those who learn them in the cradle, and could be made easy for everybody by reducing them to "Basic"—may suspect, not wholly without reason, that the prime minister's sudden enthusiasm for Basic English veils a subtle scheme for Anglo-Americanizing the world of international business, culture and diplomacy. With no such sinister intentions, and perhaps Mr. Churchill had none, we could wish that some "Basic" language might find universal acceptance; and, since Mr. Ogden and Mr. Richards thought of it first and applied the method to English, it might as well be Basic English. But a campaign for that end would perhaps meet less sales-resistance in Europe, Asia and South America if it were launched by someone other than a British prime minister.

Lift Insult to China On 'Double Ten'

EVER SINCE 1911 when the Chinese republic was founded, the citizens of the most populous country in the world have referred to their independence day (October 10) as "Double Ten." Last year the American and British governments celebrated this tenth day of the tenth month by announcing that extraterritoriality and other unilateral privileges extorted from China at the cannon's mouth a century ago were ended. It was hoped then that substantial aid might long before this be given to China in her struggle against Japan. But in spite of multiplying signs of the weakening of their only remaining Asiatic ally, the Anglo-American high command has assiduously adhered to its policy of Europe first. The appointment of Lord Mountbatten to the supreme command of Allied operations in southeastern Asia has been greeted with significant silence in Chungking. In spite of the hullabaloo with which the Quebec conference announced his assignment, this silence makes it clear, if it was ever doubted, that Lord Louis is expected by the Chinese to be strictly concerned with British imperial interests in Burma and the Malay peninsula. The outlook for the thirty-second celebration of Chinese independence is therefore dark. One thing however could be done which would bring encouragement throughout the length and breadth of China. It would be the repeal of our Chinese exclusion act. To place Chinese immigration on a quota basis and to erase the insulting legislation which was placed on our statute books in 1882 would admit only 107 Chinese per year. That number would certainly not flood our labor market, even though congressmen are being assailed by reactionary labor and race-baiting organizations with claims that it would. Citizens who want to aid China and to counter Japanese propaganda therefore have immediately at hand a very practical method of doing both. They will without delay visit, write, telegraph or telephone their congressmen to vote to repeal Chinese exclusion on or before October 10. They will write or wire the Citizens Committee to Repeal Chinese Exclusion, 40 East 49th Street, New York (17), N. Y., for the pamphlet, "Our Chinese Wall." They will work to get others to do the same. For Double Ten is just around the corner.

'The Heavens Speak'—Ambiguously

JESUITS are considered the intellectual elite in the Roman Catholic priesthood. It is therefore with unusual interest that one observes two paragraphs on the same page in the September issue of the magazine, *Jesuit Missions*. The first, under the title, "The Heavens Speak," recites a regrettable incident for which the caption supplies the edifying interpretation: "Missionaries among the Indians have long fought the use by Indians of peyote, a sort of narcotic connected with pagan religious service. Recently two Indians connected with the peyote cult were both struck dead by lightning within a space of two weeks." But, strangely enough, the voice of Heaven which is heard in the lightning is not recognized in the earthquake, for a little farther down in the same column of miscellany comes this: "A severe earthquake did considerable damage in Jamaica, B.W.I., especially around the town of Mandeville. There was no loss of life but the property damage was large and included some injury to the new mission church recently erected by Father Francis G. Deevy, S.J., at Balaclava." An impartial interpretation of the two episodes would suggest either that the heavy hand of Heaven is laid impartially upon the followers of the peyote cult and upon the Jesuit mission, or, as one would prefer to follow Elijah in believing, that "the Lord was not in the earthquake" and "the Lord was not in the fire."

Republicans Sound End Of Isolationism

DID anything of importance happen at the meeting of the Republican Postwar Advisory Council at Mackinac island? Indeed there did. One fact of international significance was established and one trend which may have large influence on American political life was brought to light. The fact: that the Republican party has repudiated the isolationism of the post-Versailles era. The trend: that the party's leadership is passing from the veterans who have served in Congress during years of Democratic ascendency to the younger and much bolder men who now serve as governors—there were nineteen of them at Mackinac—and control state party organizations. Much might be said about the vagueness of the

report on foreign policy adopted by this party gathering. It *is* vague at many points, and chronic carpers will make the most of that. (However, it is no more vague than the declaration on foreign policy made by Secretary Hull a week after the Mackinac conference adjourned.) Party documents, which seek votes from as many sources as possible, always tend to be vague. But this Republican declaration contains one key sentence which is very far from meaningless. This states that the Republican party approves "responsible participation by the United States in postwar cooperative organization among sovereign nations to prevent military aggression and to attain permanent peace with organized justice in a free world." This commits the party to three things: (1) repudiation of old-style isolationism; (2) approval of postwar cooperation with other nations; (3) a postwar world court, for that was the interpretation of the words "organized justice" which Governor Baldwin, of Connecticut, read into the record without contradiction. There is, to be sure, in this document evidence of a lingering fear lest American interests be subordinated to the interests of other governments and lest extra-constitutional means be sought for attaining the ends desired by an administration grown fond of the dictatorial powers of wartime. There is also an evident desire to go slowly on questions involving the surrender of sovereignty until it is known how much sovereignty our allies are prepared to surrender. But these things, inevitable in the present political situation, do not destroy the importance of the commitment to postwar collaboration. This is not to say that the peril of a postwar isolationism is past. But that peril, as has been pointed out in these columns, will come from the rise of an isolationism of power—a temptation to seek control of the world by ourselves and for our own ends. The old isolationism, the crawl-in-your-hole-and-pull-the-hole-in-after-you isolationism, is dead, and even the cautious party leaders who were at Mackinac knew it.

Italy—Surrender, and After

ITALY has surrendered. Unconditionally, and to a chorus of howls of rage from Berlin, the Italian kingdom has laid down its arms and promised to accept whatever political, economic and financial terms the United Nations may later decide to impose. Surrender came at the moment Allied troops were being launched from Sicily for the invasion, though military considerations—of a nature still unspecified—held up the announcement for almost a week. The terms of the armistice, fixed by General Eisenhower, received Russian approval. They provided that the Italian armies should cease fighting, the Italian fleet and airforce be turned over to the Allies, Italian merchant shipping be placed at Allied disposal, all Italian territory (and the occupied Corsica) be made available for Allied use, and that Italy would do her utmost to insure that Germany could not continue to use Italian war facilities. On paper, military victory could hardly have been more complete.

But Italy is not in Allied hands. So far as the islands are concerned, the Germans have quickly occupied Rhodes and it is not yet established that the United Nations are in control of Sardinia, Corsica or the Dodecanese. On the mainland, British forces have taken most of the toe and heel of the Italian boot, against virtually no opposition, but their advance northward is puzzlingly slow. The American army which landed farther north is encountering stiff resistance near Salerno; it is apparent that heavy fighting lies ahead before Naples can be captured. Rome is firmly in German possession, with the Vatican under a nazi "protection" which looks suspiciously like that accorded a prisoner of war. Almost all the north is in German hands. When, eventually, the Germans are driven back to the line of the Po river, they are pushing preparations for a desperate defense there. Meanwhile their reinforcements, pouring into the unhappy country, are being rushed south for an initial major stand far down the peninsula.

This is not to say that the surrender has been barren of military importance. It has yielded to the United Nations most of the Italian fleet, minus the newest and mightiest battleship Roma, sunk by a single bomb from a German plane. This opens the Mediterranean and should make possible the dispatch of British and American naval forces for action against the Japanese in the Indian ocean. The surrender also takes out of action the Italian troops in the Balkans and in Russia—if any are left there. Some optimistic estimates hold that this may force Hitler to divert as many as fifty divisions from other fronts. And the swift Italian collapse must be having a profound psychological effect throughout central and southeastern Europe, and even within Germany. There will be plenty of Germans who will remember Hitler's words to the Reichstag: "If fascist Italy were to go down, it would be the end of nazi Germany." Another who will remember is the Spanish dictator, General Franco.

Nevertheless, it is clear that the campaign in Italy is only starting. The Germans will fight a bitter and aggressive war. Led by Marshal Rommel, they will make the Allies pay dearly for every foot of ground. Even on the political front, they are not yet prepared to concede defeat. The audacity of the stroke by which they have "rescued" Mussolini, and are now preparing to set him at the head of a revolutionary fascist government, possibly with its seat at Bologna, shows that they are far from ready to surrender the political initiative to the Allies. Observing from nearby Berne, the American correspondent Paul Ghali reports that there have been joyful demonstrations in many parts of Italy at the news of Mussolini's escape.

It would seem unthinkable that any large portion of the Italian people should desire a return of Mussolini to power. His blindness as a statesman has led his nation into such disaster, and the corruption of his party has been so thoroughly exposed that no Italian in his right mind would be expected to favor longer fascist rule. Yet there are signs, already multiplying rapidly, that this which seems incredible may happen if the United Nations do not, immediately, make plain what the political ends are which they seek.

Are the Allies fighting to preserve the throne of Savoy and the power of the military clique which Bagdolio has gathered round it? To the shaken, poorly informed, per-

plexed Italian people that question must surely clamor for answer. The king, the crown prince, the marshal-premier have all taken refuge with the invading armies. They speak to the people of Italy from radio stations under United Nations control. As a military strategem, this appearance of the British and American forces as temporary champions of a restored house of Savoy may be defensible. But as a political policy, as a means of winning the confidence and support of the democratic elements among the Italian people, it is likely to lead to endless misunderstanding.

During the past few weeks, ever since the fall of Mussolini, America has been listening to advice from outstanding Italian democrats, refugees in this country from fascism, concerning the future policy of the United Nations in their homeland. These distinguished Italians, whose experience and whose sufferings have given them a right to be heard, have displayed striking unanimity on one point—there must be no compromise with the house of Savoy. Gaetano Salvemini, George La Piana, G. A. Borgese—all have been at one as to this. Latest to speak is Arturo Toscanini. In the first article he has ever written for publication, the great maestro says in the current issue of *Life*:

> They [the Italian people] would like to say: People of America, we are not your enemies and never have been your enemies in the past. . . . Only the king of Italy and his bootlicker, Bagdolio, both despicable men, are your enemies and want to carry on this war. . . . They cannot be dissociated in any way from the militarist and fascist clique. They cannot be the representatives of the Italian people; they cannot in any way conclude peace with the Allies in the name of Italy, so betrayed by them.

The old regime was utterly beaten on the day the United Nations armies landed in Italy. Bagdolio confessed as much in the telegram in which he sought to exculpate to Hitler his surrender. But the old regime was as deeply involved in the crimes, the corruption and the incompetence of the fascists as was Mussolini. If Mussolini was no longer fit to rule, no more was the king, no more was the crown prince, no more was the house of Savoy. Is it any wonder, then, if Italian democrats—of whom there are millions—find it impossible to understand why the United Nations should invade their land simply to drive out the Germans, to break Mussolini, and then to restore Victor Emmanuel and Bagdolio's army clique? Perhaps even to climax their invasion by placing at the head of civil government that opportunist and fascist bravo, Grandi?

What is needed, it is clear, is an immediate declaration of political purposes from the United Nations to clear the air. At once, before the Italians become convinced that all they are offered is a choice between Mussolini and a decadent royal house, so that they give way to despair or sink into indifference, the United Nations must make it plain that they come as deliverers, that they come to make the promises of the Atlantic Charter and of the Four Freedoms available to the people of Italy.

Toscanini uttered the truth when he said: "Italy will certainly have a revolution as a result of the current war; the Allies will either favor and help it, or hinder it. The Allies' attitude will determine whether the revolution will, or will not, result in an orderly democratic government." That is the choice which the United Nations face in Italy at this moment. Will they let all the people of that hard-pressed nation know that they come as deliverers, to clear the way to power for a democratic revolution and to insure for that democratic regime—when it is established—the support which it must have if Italy is to be rehabilitated? Or will they allow the idea to persist that they come to shore up a tottering throne and to re-establish a military rule full-faced toward the past?

The Future of the C.O. Camps

WHEN this war started, the churches of America maintained an official and joint responsibility with the state for only one institution—the military chaplaincy. They have since permitted the line which separates church and state to be blotted out at two other points. One of these is at the point where they allowed the army and navy to trespass upon the prerogatives of the church to the extent of prescribing conditions under which the education of certain young men for the ministry could proceed. This intrusion has been previously discussed in these pages. The other is equally important. But it is trespass in the other direction. It is involved in the action of those churches which have agreed to participate in the administration of conscription as it applies to conscientious objectors to war.

The act of Congress which made manhood conscription universal for the second time in our history became a law in 1940. It provided that conscientious objectors shall not be subject to combatant training or service in the land or naval forces of the United States. Instead, they were to be assigned to "work of national importance under civilian direction." A process was set up by which the government undertook to decide whether men claiming to have conscientious scruples against participation in war actually held these convictions as a result of "religious training and belief." The law provided that such men might be assigned to work. No provision was made for the non-religious objector. None defined the work.*

Before Selective Service officials had decided how to carry out their mandate from Congress to provide work of national importance for objectors to war, help came from an unexpected quarter. The Society of Friends, the Church of the Brethren and the Mennonites, who refer

*The relevant portion of the Selective Training and Service Act reads as follows: "Nothing contained in this act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this act, be assigned to non-combatant service as defined by the President or shall if he is found to be conscientiously opposed to participation in such non-combatant service in lieu of such induction be assigned to work of national importance under civilian direction."

to themselves collectively as the "peace churches," offered to assume the "civilian direction" of this work. In this offer, they were soon joined by the Methodist Peace Commission and the Fellowship of Reconciliation. Using the meager experience gained in the voluntary work camps with which some churches had been experimenting for several years, they proposed to set up Civilian Public Service camps for all objectors to war. To enlarge to its greatest possible limits the element of voluntary participation, and perhaps as an additional proof of the sincerity of the objectors, they proposed that the campers should offer their service to the government without pay. Cost of maintenance in the camps was estimated to be $35 per month per camper. If the conscientious objector or his family could not pay it, as most of them could not, then their local churches or their denominations were asked to do so. If they failed, as most of them did, then the peace churches undertook to shoulder the expense themselves. They collectively assumed responsibility for Civilian Public Service, which had grown to include 6,498 men by August 1, 1943.

The administration of a project of this kind of course involved a continuous process of collaboration between these churches and the government. To handle their relations with the Selective Service System, they set up in Washington the National Service Board for Religious Objectors. The Commissioner of Internal Revenue recently ruled that the NSBRO should be considered an "agent of the government" on a matter involving a tax and was therefore exempt. He has issued no subsequent ruling, although the NSBRO directors decided that "it would be unwise to accept" his decision. The point is important, but it does not depend upon one ruling. The daily demonstration that the Selective Service System, headed by a general, is the ultimate authority in the camps is the cause of much of the unrest in them.

That this unrest has reached considerable proportions among the c.o.'s themselves is no longer seriously denied. A substantial proportion of the men in CPS have come to believe that the "civilian direction" of their work as provided in the law is being violated. This makes it impossible for them to think of the churches which administer the camps except as "straw bosses" for forced labor and as a part of the army machine. Increasing numbers of them are asking what business the Christian church has acting in any such capacity for the government, and particularly for the war-making branch of the government.

The explanation has always been that CPS was new, and that when it had time to become organized it would afford pacifists an opportunity to prove that they could sacrificially serve society through projects of organized good will. When doubts were expressed that soil conservation and forestry service, which still consume the bulk of the time of men in CPS, constituted either organized good will or "work of national importance" for men who in many cases were highly educated, it was pointed out that the proportion of men in special service projects was increasing. That number now includes roughly about one-third of the total. In it are hundreds of men who are serving as "guinea pigs" for various kinds of medical and other scientific experiments, or as attendants in mental and general hospitals, workers on dairy farms or parachute fire fighters. For men who objected to church administration of camps, the government recently set up a government-maintained camp, but even here men, although admittedly as much under Selective Service as men in army camps, receive no compensation and only the most meager allowances for necessary small expenses. Congress recently voted that public money might not be used to send CPS men into foreign service or to give them training in colleges for postwar relief work.

From the point of view of the Selective Service System, there is little doubt that the present administration of conscription insofar as it applies to conscientious objectors is eminently satisfactory. The churches, while consenting to the final authority of General Hershey and his assistants in SSS, have taken over the day by day administration of a group of men who were certain to cause the army endless trouble. But from the standpoint of the churches involved, the position is one of increasing illogicality and difficulty. As the time approaches when they must either renew their contract with the Selective Service System to administer the camps for another year or refuse to do so, we hope they will carefully review the experience of the past two years and decide not to continue a relationship which not only involves serious administrative complications but which compromises their character as churches and violates the principle of separation of church and state.

Experience has now demonstrated that the Quakers of Great Britain were right when they refused to accept the kind of assignment from the government which their brothers in the faith have assumed in this country. Fortunately for the churches of Canada, they also have not been drawn into any such arrangement as the peace churches have entered into in this country. For the churches have no business to be unequally yoked together with the government in the administration of conscription through the Civilian Public Service camps. Try as they will—and they have tried honestly and intelligently—they cannot surmount the fact that the men who are in the camps are not there of their own will but only because they are conscripted. While the camps have rendered service to society at about the level of the former CCC, the curse of conscription is on them. And the churches administering them are as directly involved in running a part of the Selective Service [conscription] System as are draft boards. After two years of sacrificial effort to maintain these camps and to infuse them with the spirit of the Christian "second mile," the stark fact remains that the camps are chiefly significant because they provide an unwholesome precedent for other forms of forced labor.

If this is true, the churches which are involved should step out from under their end of the yoke and give to the government which instituted conscription the responsibility for administering it. This they could do by declining to administer the camps beyond the present contractual period. Along with this they would find it necessary to withdraw from the National Service Board for Religious Objectors, since this is the agency through which their present anomalous relationship with the government is continued. They can do this more readily since the American Civil Liberties Union has assumed the obliga-

tion of representing the conscientious objector's legal rights in Washington.

This does not mean that the churches cannot and should not continue to offer direction to conscientious objectors who have been paroled to them on conditions which clearly free them for the duration of the parole from army control. Their refusal to continue the administration of the camps might prove to be a method of speeding up assignments to detached service—a process which has been notoriously slow—and of securing government pay for the work done by all who desire it. The churches would in all likelihood continue to function through a joint committee which would speak in their behalf to government or carry on other work. This committee would conserve the unity which the pacifist bodies have achieved through working together and which is rightfully precious to them. But such a committee should be a new creation, completely free from the semi-official status which has fatally compromised the NSBRO and has unequally yoked the peace churches with the state in the administration of conscription.

We believe that the peace churches have an important contribution to make to the Kingdom of God. Even though we do not agree with their pacifist views, we consider that the total witness they bear is of value in the stream of American Christianity. But their two years of experience as collaborators with conscription under the Selective Service System indicates that their contribution is not to be made in that direction. Instead, we believe it is to be found in moving the opposite way. The rediscovery of the radical Christianity of which they were once outstanding exponents, as described in the article, "Quakers, Pacifism and Democracy" on page 1068, points toward that better if more difficult way.

June 15 Was a Tuesday

EDITOR THE CHRISTIAN CENTURY:

SIR: It was; but when I waited the arrival of a company of friends who had arranged a pleasant walk for June 15, it was actually Wednesday. The place of meeting was right; the hour was right; but no friends appeared. So I carefully read the notice I had received, and then and only then did the melancholy fact dawn on me that I had imagined the fifteenth was a Wednesday, and I was a day late. Crestfallen, I made my way home, all the sadder because it was clear that I had only myself to blame.

Minus a walk with friends, a good talk, and perhaps new stories, wisdom which goes well with a walk. Minus an afternoon and early evening. Plus—what? I wonder. I can only see one certain thing gained. It is the conclusion that a wise man reads communications (every word of them) with care, and is not content to gain a general impression of them.

If a letter concerns a meeting, he may be right in the hour and in the place, but what will that avail if he arrives a day late? It is not enough to read such a letter as if it were only necessary to get the spirit of it, as though the reader might say, "How jolly! What a nice spirit these people show! They want me at 3 p.m. Splendid!" And the eye glances over the day, or does not consult the calendar.

It may be quite sufficient to get the hang of a poem or a sermon; it is not sufficient to get the hang of a definite appointment.

Henceforth, so I said to myself, though late in the day, I propose to read every word of a summons to a meeting of any kind. The time past has been long enough for the swift kangaroo-like glance of the eye over the printed word. From now on I shall have done with this salutatory reading. Nevermore shall they look for me on a Tuesday and I look for them on a Wednesday. They shall not lack me; I shall not lack them!

You will not advise me, I hope, to consult a psychiatrist. It is too late for that. He might reveal why I thought June 15, 1943, was a Wednesday. Or he might begin his kindly treatment by saying with a laugh, "Did you though? But we are all like that." I think I shall have to manage for myself now.

You will agree further that the wealth, happiness and efficiency of human life would be immensely increased if all of us read our notices carefully. What hours of stamping up and down in speechless rage would be saved! We talk of the hours lost through strikes and other dislocations. How many million lost hours could have been saved if people had only come at the right time of day and to the right place and on the right day?

And what waste of spirit! Those friends of mine waiting on Tuesday probably excelled themselves in invective directed against that Quintus! Why can't the fellow read his letters? Such invective might have been saved for a better purpose if at 3 p. m. on Tuesday I had tripped into their midst with a gay and punctual smile which was filled with the kind of confidence which intimacy with the calendar alone could give.

So perhaps I shall turn that lost afternoon to gain. People will say one to another, "What has happened to Quintus? Somehow since June 16 he has been different. Do you not see how carefully he reads his mail? How prominent, even blatant, is the brilliant-hued calendar in his room?"

And with the zeal of a convert I venture to ask you, my friend, if you are as careful as you might be with communications. And through you I pass on the admonition to others. It is never enough, once more, to be right in the hour and the place; you must be right in the day. You might even join the Society of the Scrupulous Readers of Communications, Great and Small.

Ever yours improving the occasion,

QUINTUS QUIZ.

Love the Magician

LIFE ordained defeat and loss. . . .
Pride rebelled and cursed the cross;
Faith was brave, but felt the wrong;
Love transformed it into song!

THOMAS CURTIS CLARK.

The Mysticism of the Common Man

By Hugh Stevenson Tigner

WE HEAR a great deal today about a creature called the Common Man. It is fashionable to explain the meaning of history in terms of this elemental, this noble, this ideal, abstract and mysterious being. Earth's travails are attributed to the fact that the Common Man has been betrayed, disrespected, not lifted up and given his due. Our hopes for the future, it is said, reside in him and will be fulfilled only when the kingdoms of this world are ruled by him and for him.

Perhaps the most impressive and frequently cited speech made by an American leader in seeking to interpret this war was delivered by Henry A. Wallace before the Free World Association on May 8, 1942. It was called "The March of the Common Man." The meaning of this fight, said Mr. Wallace—the meaning of the past 150 years, which have been a long-drawn people's revolution—is the march of the Common Man toward his freedom.

A Fruitless Vigil

Dr. L. P. Jacks, for so long editor of the *Hibbert Journal,* recently published his autobiography, *The Confession of an Octogenarian.* In the latter pages of this notable book Dr. Jacks writes bluntly of his sad and fruitless vigil during the past quarter-century watching the world deteriorate into a catastrophe which he thinks "might have been averted if the measures to avert it had been taken in time," though he now sees "that no power existed on the earth powerful enough to take the averting action that was needed." He sums up the whole sad story by saying: "Thus it had come to pass that the interests of the Common Man, which are everywhere essentially the same, had been lost sight of in a cloud of diplomatic fictions and sacrificed to the maneuvering statecraft which works in that medium of unreality." "There will be no international policy," he adds, "until the Common Man . . . takes it in hand."

"If this be political nihilism," Dr. Jacks goes on to say, "then I must confess to having become a political nihilist in my old age. But declining faith in foreign office statecraft has had, for me, a counterpart of rising faith in the Common Man. What may he not accomplish when his day, now beginning to dawn, is fully come, and he takes up his appointed mission of transforming foreign policy into human?"

All this has a familiar, agreeable and convincing ring. Everyone who takes religiously the democratic movement accepts it, and is likely to feel that it speaks sufficient truth. If the word "patter" did not have a slightly contemptuous connotation, one could appropriately say that this is the patter of modern democracy. It is what the liberal citizens of the Western world say when pressed for an answer to the social questions; it is what they cite when called upon to testify to some faith; it is what they invoke for inspiration, comfort and hope. But like all "self-evident" and conventionally trusted truths, like all slogans, stereotypes and catch-phrases, these thoughts about the Common Man will be found upon close scrutiny to be neither so clear, nor so precise, nor so rational as is popularly assumed.

Who Is This Common Man?

Who is this Common Man, what is he, that all our hearts run after—this being whose struggle to come into his own is regarded as the central thread of the historical drama, whose frustration is said to explain our political tragedies, whose elevation to sovereignty is held up as the remedy for our diseases?

The first thing to strike one about this modern ideology of the Common Man is its spittin' image resemblance to the classic Christian theology. What the present age is saying about the Common Man former ages said about Christ. Christ was the clue to history. His emergence in the world, like the emergence of the Common Man in modern democracy, provided the key to the historical drama. After his birth the story of mankind became the story of Christ's rejection or acceptance. The world's tragedies were due to its rejection of his moral-spiritual sovereignty, the world's hope rested in his being elevated as the King of kings. The significant theme of history was said to be the march of Christ. Today it is said to be the march of the Common Man. Where Christianity said that human history would remain a series of vanities and futilities until men came to identify themselves with Christ and learned to serve him, modern democracy says we will never get anywhere until we learn to identify ourselves with the Common Man and serve *him.*

Parallel Ideas

So much alike are these two bodies of thought and feeling that, by interchanging a phrase, one can turn current speech into Scripture and Scripture into the talk of the times. "I take every project prisoner and make it obey the Common Man." That is St. Paul's Second Letter to the Corinthians—with a phrase changed. "There will be no international policy till Christ takes it in hand." That is L. P. Jacks—with a phrase switched. "We know the whole creation groans and throbs with pain, that we ourselves are in travail, waiting for"—waiting, as St. Paul says, for our full sonship in Christ, or, as is currently said, for the Common Man to be given his due. "What may he not accomplish when his day, now beginning to dawn, is fully come?" That might be a New Testament writer speaking about Christ; it is L. P. Jacks talking about the Common Man. Here is the Revelation of St. John: "Then the seventh angel blew, and loud voices followed in heaven, crying, 'The rule of the world has passed to our Lord and his Christ, and he shall reign forever and ever.'" Here is Henry Wallace blowing his trumpet: "I say that the century on which we are entering . . . must be the century of the Common Man."

We have here two systems of ideas, two bodies of faith,

mysticism and morals which, if one does not depend on the other and is not derived from the other, at least parallel each other to a most remarkable degree. This parallel suggests, for one thing, that the thought and feeling of modern democracy have a religious character, far more of a religious character than many believers in democracy seem to realize. Moreover, the parallel suggests that this new religion of the Common Man is not entirely new, that it borrows heavily from the classic religion of Christ.

Christ and the Common Man

Mr. Wallace and Dr. Jacks show that they are aware of these resemblances, and that they take them to mean a vital connection, not an accidental or superficial analogy, between the two. Mr. Wallace says explicitly that the idea of freedom which inspires the modern march of the Common Man "is derived from the Bible with its extraordinary emphasis on the dignity of the individual," and that "democracy is the only true political expression of Christianity." Dr. Jacks, in one sentence of his autobiography, writes that this Common Man is he "whom some call Christ." He does not expand this statement, or return to it; but what he says about his Common Man makes it overwhelmingly plain that Christ and the Common Man represent the same thing—indeed, that neither concept can represent anything more or less in the practical sphere of our living. And that, I believe, is a point which should be driven home to all and sundry.

This talk about the Common Man, when it is done with any real insight and understanding of the nature of man, is Christian talk. It is talk that helps reveal to us moderns in our timely language the timeless meaning of Christianity, but at the same time it depends upon Christianity for the full measure of its meaning. In this age it helps us to appreciate the significance of Christ by using this symbolism of the Common Man; but we shall not understand what we are saying or how much we are saying—or we shall be saying something unworthy, self-deceptive, sentimental—unless it is realized that this concept of the Common Man is only a new name for the concept of Christ.

A Being Unknown

Some believers in Christ apparently know little of the Common Man, and some believers in the Common Man apparently know little of Christ; and there are people in both camps who, for different reasons, would object to what I have just said.

I fancy that some believers in the Common Man would object on the ground that the idea of Christ alludes to something mystical, symbolical and super-rational, whereas the Common Man is something definite, clear and tangible. If so, these objectors have not thought very much about this Common Man. Who is he, where is he?

Is he the average man? God save us, no!

> The average of the average man
> Becomes the dread Leviathan.[1]

Is he the ordinary man? Heaven help us if he is! It is the ordinary man and his ordinariness who has let us down. Is he the Superman? No, the Superman is our enemy. Is he the mass man? Obviously not; it is the mass man who has betrayed the Common Man. Is this Common Man "the people"? In a limited sense, yes, he is the people; but he is also something more than the people, something above the people. After all, it is the people who have made the mistakes, permitted and committed the crimes that the Common Man, when he takes over, is expected to save us from.

In short, one does not have to push this inquiry very far before he discovers that the Common Man is a being who has never been seen on land or sea. He is everywhere and nowhere. He is in the people as a possibility and a hope; he is an ideal standing above the people; he is a symbol of what mankind, both individually and collectively, ought morally and spiritually to become, and must become. Just as the idea of Christ exceeds the reality of the historical Jesus, so does the idea of the Common Man exceed the reality of the common people: he is germane to all of us, but he is something more than any man and every man.

Moral Transformation Required

Furthermore, as one ponders the things which are said about this Common Man, it becomes plain that he symbolizes a certain moral transformation which is to be done in man. It appears that man by nature is not this Common Man, but must become something different, must be "born again," in order to achieve the character of the Common Man. Just as St. Paul spoke of waiting until our full sonship in Christ should be revealed; just as the writer of the Letter to the Ephesians spoke of waiting "till we shall all attain the unity of the faith and knowledge of God's Son, reaching the full measure of development which belongs to the fullness of Christ," so must we wait for presently existing men to reach the full measure of the Common Man.

Mr. Wallace in his "March of the Common Man" speech spoke of every citizen's having a duty, a "supreme duty of sacrificing the lesser interest for the greater interest of the common welfare." This is one thing men must do in order to become the Common Man, in order to identify themselves with him, serve him, and participate in the redemption he will bring when he comes in the fullness of his glory. Dr. Jacks is even more explicit on this point. He indicates that the Common Man is a man who has come to recognize his kinship with all other men and to act accordingly, a man who has become universalized in thought, feeling and will. And to leave no doubt that by the Common Man he means *redeemed* man, man remade into a nobler character, he confesses in the last chapter of his autobiography that he himself has not become that Common Man, that he lacks the personal qualities he should need in order to play a worthy part in establishing the order of the Common Man.

"I am not wise enough," he writes, "not reasonable enough, not self-forgetful enough, not valiant enough for life under any ideal system, whatever name you may call it by. I am lacking in the patience, the self-control, the moral skill, the discipline that would be required of me. I am aware of habits in myself which would constantly

[1] W. H. Auden, *The Double Man*. Random House, 1941.

trip me up, and perhaps trip other people as well. . . . I am very sure that if you and I were suddenly launched into an ideal world we should be unable to play the part, we should make a terrible mess of that world, and soon wreck it. It would be like a house beautifully designed by the architect, but built of unseasoned timbers, crumbling mortar and half-baked bricks. It would fall, and great would be the fall thereof. The qualities needed to sustain the structure are not there, no, not even in the best of us. The beginnings are there, but waiting to be developed."

A Being Yet to Be

In other words, this Common Man on whose victory many moderns are staking their faith and hope is a being yet to be, a being whose arrival on our scene has been only foreshadowed. Before he can take over foreign policies and make them into international policies, and take over international policy and turn it into human policy; before he can take over the world, and in order to take it over, he must first take over the men in the world and set up his sovereignty in them. This talk about the Common Man, when it is truly edifying and genuinely realistic, when it is not mere vulgar self-glorification, or the cry of some power-seeking party claiming that it alone represents the Common Man—this talk about the Common Man involves taking common men and doing something uncommon with them.

Now all this is what Christianity has said from the first, what it has been saying with differing accents all along, and must continue to say. Who is this Common Man but Christ, and who is Christ but this Common Man? Both ideologies represent the same faith, the same need, the same hope, the same half-mystical reality, the same ideal, the same truth, and call for the doing of the same moral-spiritual work.

Quakerism, Pacifism and Democracy

By Joseph Holmes Summers

IT IS PARADOXICAL that the question of the compatibility of democracy and Quakerism should be raised. Historically, Quakerism in America has often been aligned with the idea of democracy, as the recurring memory of such early Quaker heroes as John Woolman clearly indicates. The present organization of the Society of Friends is free from authoritarianism almost to the point of anarchy. The individual meeting is a power unto itself, and even it cannot bind any of its members to an action on which they are not "convinced," and cannot keep them from acting on any matter in which they have a "concern." The whole doctrine of the "inner light" verges on the farthest extreme of individualism. But extreme individualism, as we are beginning to learn, is not necessarily congruent with democracy; and ideologies in spiritual and political spheres are not necessarily identical or even compatible.

In the past there has been a tendency on the part of a good many liberals to refer to the Quaker way of life as the ultimate in conscientious living. Today, when the issues of war and peace, democracy and authoritarianism impinge on the consciousness of every active mind, it is generally known that a large body of supporters of the war have broken with the Quakers because of what they consider the Quakers' irresponsible attitude toward an existing state of war. Not so generally known, however, is the fact that many pacifists have broken with the Quakers because of what they consider the irresponsible attitude of the majority of Friends toward the issues of democracy and authoritarianism.

It is difficult, of course, to determine just what is the attitude of the Society of Friends on any particular issue. Since the First World War, however, the actions of the American Friends Service Committee have been generally understood to be representative of Quakerism at large. It is true that the A.F.S.C. is not responsible in any way to the individual meetings. So far as its organization is concerned, it is a completely independent and self-perpetuating body. But it has received the financial support of Quakers in general, and it has presented itself to the public as the representative of the things Quakers stand for. In general, although the practice gives undue weight to Philadelphia Friends, one must accept the actions and press releases of the A.F.S.C. as indicative of the Quaker position—tempered of course by the personal utterances of individual Friends, "weighty" and otherwise.

Prestige from Service

The driving power of modern Quakerism seems to have changed greatly from the social radicalism of the seventeenth century, when the use of "thee" was considered a dangerous "leveling" tendency rather than a quaint anachronism. Even the earliest leaders, it is true, were much more "liberal" in their theology than their Calvinist contemporaries. With the Hicksite "separation" in the early nineteenth century, and the later "smoothing" of the split, the theology of the Friends became nebulous almost to the point of invisibility. The "liberal" theology did enable the Quakers to concentrate on the social implications of their religion, but, particularly in conjunction with the establishment of Quakerism as a most "respectable" sect—both economically and socially—it paved the way to the increasing secularization of the society, to as great an extent as in the case of the other Protestant sects, if not greater.

The organization of the American Friends Service Committee in 1917 was the normal outgrowth of the Quaker version of the secularizing process which in the early years of our century was changing so many churches into humanitarian societies. The fact is of course that the

Quakers, with their peace testimony, were much *more* humanitarian than any other religious group. Being a group with more sensitive consciences than most, they accomplished more in the alleviation of suffering than any other group of similar size. The result of their actions was that during the period of postwar disillusionment the national prestige of the society reached a point unknown since the days of William Penn. Owing to this prestige, the Friends (in conjunction with the Mennonites and Brethren) have been allowed to take over the administration of the camps for all men classified 4-E under the present draft law.

The transition of the Society of Friends from a persecuted sect to an administering body engaged in operating camps where attendance is made compulsory by the United States government is a large one. It is not, however, a sudden transition and it should not have been unexpected. In the public eye the Quakers remain a group associated with peaceful red men and the reconstruction of Europe. It is true that they are known to be pacifists, but that is usually considered a harmless idiosyncrasy, since they are so few in number. Internally, the Society of Friends has adapted itself to contemporary times. Its members are almost universally "respectable," and for a coherent theology or a revolutionary social program they have substituted a "philosophy of service."

Service Has Its Pitfalls

Although many doubt the wisdom and the ethics of the current Civilian Public Service program, no one can deny that in the past the Friends have "served" to an extent unmatched by any other religious group in this country. That a "philosophy of service" has many pitfalls, some are beginning to discover. Such a philosophy may lead a person to cooperate with injustice in order to administer material aid to individuals. And to make "service" an end in itself, rather than a by-product of a definite belief concerning the nature and destiny of man, may lead to the Cromwellian theory that one should do what is "best" for men in spite of the wishes of the men themselves.

To return to the question of democracy and Quakerism, the A.F.S.C. has constantly insisted that their program of "service" must be non-political. Their aim has been to give aid "regardless of race, religion or creed," and they have felt that aim to be incompatible with formal allegiance to any sort of government—even democracy. To a liberal coming into his first contact with the A.F.S.C., this is shocking. He may thoroughly agree with the aim of giving aid "regardless of race, religion or creed," and completely fail to see how that should involve failing to support the type of government which would give justice "regardless of race, religion or creed." His Quaker friends would tell him that he does not understand. And they would be right.

But to one trying to understand, the most obvious source of this doctrine is, of course, that the Quakers are by and large social conservatives. They are not so "nonpolitical" as they like to think. Typical of a group which has known persecution (even if in the historical past) and has finally gained social acceptance, they have a deep desire for conformity. Economically, too, they have a large stake in the preservation of the status quo—witness the large percentage of strong anti-New Dealers. Wealth is not a sin to most Pennsylvania Quakers, and the system through which they got their wealth must of necessity be worthy of protection.

Opposition to Violence

But to attribute the Quaker political position entirely to such motives would be superficial. A more subtle reason for stand-pattism among the sincere Quakers is their doctrinaire opposition to "violence" and their advocation of the "friendly way of life." Their position on the war is plain and generally known, but from a similar motive they are apt to be conservatives in domestic affairs. By "violence" the Quakers are likely to mean any kind of coercion, not alone military, and opposition to violence might conceivably mean opposition to expropriation of all incomes over $25,000 as well as opposition to one man's killing a brother possessed of the same "inner light."

From this point of view the Quakers are likely to be suspicious of any government power, however just. Paradoxically enough, it was just this suspicion which led the Friends to enter into their present partnership with the government in the matter of the CPS program. The Friends so feared the government's action towards conscientious objectors that they agreed to take over the administration of the compulsory program themselves.

It is true that the Friends' philosophy, along with so many other sunny "liberal" philosophies, has tended to overlook the problem of evil. That there is "that of good in every man" has seemed so self-evident to the Quakers that they have tended to forget the implications of the doctrine of original sin, that there is also a large amount of evil in every man. They have had an almost blind belief in the efficacy of the "personal appeal" (with amazing success at times, be it added) and they have tried to avoid any negative "fighting against injustice" by leading lives as just and charitable as they can make them. They must try to be "friendly" even toward those who are doing wrong. Often, in the attempt, the Quaker will try to convince himself that the action is not wrong, or at least not surely so.

The Problem of Injustice

Being conscientious people, they have not entirely overlooked the problem of injustice. They are sensitive to the accusation that they spend their time caring for those who have been injured in war, but do nothing actually to eliminate the basic causes of war. They have organized summer work camps (largely attended by those who have the necessary funds to pay the tuition) designed to give more understanding of the problems of the worker and of community service. They have shown a great deal of interest in small community planning and, of late, in cooperatives. They have done some work in race relations, always emphasizing the "slow" approach which will not arouse animosity. (Only recently, for example, have the leading Quaker schools allowed Negroes to enroll, and Haverford has not yet allowed them.) But with their tremendous fear of appearing "unfriendly" and their attachments to the status quo, they not only have consistently refused to take any stand on an economic pro-

gram to eliminate injustice, but they have even refused to support any definite political ideology.

But more important than any of the other causes of the Quaker's suspicion of any ideology, including the democratic, is the very "philosophy of service" which they have worked out for the present day. If a man can confine himself to helping individuals, he can avoid becoming enmeshed in the complicated pattern of good and evil which is part of our modern life. He can excuse his political indifference by saying that had he opposed fascism in a Madison Square Garden rally, he would not be allowed to help the Jews in Germany (and the Quakers have helped them probably more effectively than any other group). There is something in what he says, and if there is a place in a democratic society for a non-political group, the Quakers are certainly the ones to fill it.

A Betrayal of the Pacifist Cause?

But the pacifist who conceives of pacifism as inevitably aligned with the democratic ideals is likely to consider their action as a betrayal of the pacifist cause. In his repudiation of mass murder, he would not repudiate the orderly processes of democratic government. He would insist that the Quakers act in only a palliative manner and never attack the root causes of war; that they are excellent at feeding starving people, but do little to try to see that the people do not starve in the first place; that they have made a fetish of the technique of non-violence, and tend to forget for what aims the technique was forged; that they completely fail to recognize the radical nature of that technique and the necessity for sacrifice and suffering it lays upon its advocates in the unhesitating pursuit of justice and charity.

And if this democratic pacifist were indicted as an impractical idealist, he would undoubtedly point to Gandhi. Gandhi, for him, stands as a symbol of the pacifist way of life, a symbol of the successful use of the pacifist technique for positive, democratic ends. To Gandhi, the nonviolent technique has never seemed a way of avoiding a conflict situation, but a method of winning that situation with the least loss in human life and happiness. It is a technique for *creating* a conflict situation if necessary, if the "peace" is one based on injustice, prejudice and slavery.

It is a little difficult to imagine the Friends in this country taking such a revolutionary stand. One fears that, though in loyalty to the tenets they now hold they would not support a fascist regime in America, on the other hand they would not actively oppose it. They would probably continue in their present businesses, attending meeting in their customary way and helping those who needed help insofar as they were able. They would go on in those actions no matter who opposed them, and they would go to prison if necessary. But unless they made a great change from their present attitude, they would not use any methods which might endanger the "peace" of the established order, and they would hardly form the basis for a pacifist, democratic underground.

Drinking Is Symptomatic

By Alson Jesse Smith

WE SEEM to be witnessing a revival of organized opposition to the liquor traffic. May I, as a Christian minister who heartily supports the limitation of the alcohol business up to and including its extinction, respectfully suggest that unless this opposition is intelligent enough to include some hitherto overlooked factors, it will once again come to naught?

During a leave of absence from the ministry spent largely in working with labor and that bright but unstable splinter of bohemia known as the "literary left," I got rather better acquainted with the liquor business than most of my ministerial brethren. Not, as might be suspected, from an extended sampling of their hellish brews, but from the fact that many of the people with whom I worked subsisted largely on alcohol, and many of the meetings which I had to attend were held in places where the stuff was sold. These ranged all the way from sawdust-floored Eighth avenue barrooms to chromium-plated 52nd street firetraps where champagne cocktails retailed at $1.50 per sip. It is against this background that I make these observations.

We no longer approach the liquor problem from the father-dear-father-come-home-with-me-now angle; neither do we rely so much on the hideous hues of the drunkard's stomach to frighten children into the Junior Temperance Legion. That is gain, although such "education" perhaps had its place. We do emphasize the industrial waste of liquor, the menace of the drinking driver, the habit-forming properties of alcohol, the brain's lessened motor efficiency, and other factors of a similar nature. That is all to the good, but something new must be added. We are facing the question of what liquor does *to* a person, but we never have faced and are not now facing the question of what liquor does *for* the drinker.

Liquor Does Something

We will have to face this, for liquor does do something for the drinker. If it didn't there would be no drinking. Only a negligible number of people actually enjoy the taste of alcohol—hence the cocktail and the "mixed" drink. The idea is to make the concoction desirable by concealing the alcohol as much as possible. The "appetite" for liquor is not for the taste, but for the effect. The most popular drink, as any bartender will tell you, is the "shot"—a slug of whiskey gulped in a fraction of a second and chased down the gullet with water, club soda or ginger ale. It is not appreciably "tasted" at all.

Liquor does something for a person. It removes repres-

sion, and repression hurts, subconsciously if not consciously. Psychologically, liquor is a sort of cathartic. The person with a few drinks in him is likely to say what he thinks. He gets rid of what is bothering him. For this psychological release, the increased chance of an automobile accident, a morning-after head or even the acquisition of a habit that may eventually produce more neurotic problems than it solves will, to many a harassed citizen, seem a small price to pay. "Most men," wrote Thoreau, "lead lives of quiet desperation." True, as every minister knows. And as long as it is true men will seek respite, no matter how temporary or high priced, in liquor or in some other opiate.

Liquor does make for a sort of fellowship; it tends to break down the barriers that men customarily erect between themselves. It is not entirely an empty boast that the saloon is the "poor man's club." Indeed, one wonders not why there are so many men in the poorly lit, dismal bars of America's Eighth avenues and South Halsted streets, but why any of the men in the neighborhood should care to be anywhere else. In the brick and concrete municipal wilderness that is New York (Chicago, Boston, Portland) the saloon is the one place where, for the price of a glass of beer, a man can participate in the affairs of a man's world, where he can pour out his troubles to the father confessor in the white coat as he never could to the father confessor in the black robe. The beer itself, in this case, is almost completely incidental.

Just as liquor is psychological release, so the barroom is physical release. The men one finds there are not—if you will pardon the Saroyan touch—degenerates or bums, but for the most part human beings in search of sanctuary. That they find it there is a criticism of the church and the other institutions of our society as much as of them. I am not romanticizing the saloon. But if you wish to take the saloon away from American slums, take away the conditions that drive people to the saloon.

Why Not Dull the Senses?

Alcohol, we have warned, dulls the senses. To this a patent answer is, So what? Are the conditions of life in this year 1943 so delightful, on the whole, that the average man should keep continually on the qui vive? That alcohol dulls the senses is an argument that will serve both sides of this question. Many people were aghast at the revelation that precious cargo space on boats going to the African battlefront was given over to beer. The only wonder is that the space was not given to some more lethal beverage, like absinthe. To a boy caught in the hell of modern warfare a bottle of beer is a poor substitute for the temporary oblivion of a more adequate opiate.

All this is simply to emphasize what the psychologists are now telling us—that drinking is not a disease in itself, but a symptom. Like any other neurotic symptom, it cannot be cured apart from the underlying maladjustment which caused it. Although there are of course individual differences, the "underlying maladjustment" today is the profound maladjustment of the modern world. It is the fatal schizophrenia of the twentieth century that permits men and nations to call themselves "Christian" but makes no demand upon them to live, think and worship as followers of the Christ of Nazareth.

Let us get this firmly in mind. We are not going to "solve" the alcohol problem until we find some way to lessen the almost intolerable tensions of modern industrialism—capitalism, if you like. This is not to say that we can do nothing until we have created God's Kingdom here on earth. We can and should continue the kind of temperance education we have begun, but we ought to supplement it with some realization of the symptomatic nature of drinking. We can turn churches in underprivileged areas into institutional churches instead of abandoning them. We can set up body, mind and soul clinics in connection with as many churches as we can get adequate clerical-psychiatric supervision for. We can begin now to treat drinking not as a sin nor as a form of social leprosy, but as a symptom of a maladjustment for which we must bear some share of responsibility.

Society Creates the Tensions

We have continually pointed out the inadequacy of reforming the drunkard and leaving the saloon unreformed. Let us now have the courage to point out the inadequacy of reforming the saloon and leaving the whole business-industrial order unreformed. Just as the saloon creates drunkards, so our society creates the tensions without which the saloon could not exist.

But above all let us remember, as the New Testament says, that man is saved not in his parts but as a whole. The so-called liquor problem will be solved when man has more adequately solved the problems of life in an industrial society; when the tensions have been eased, the world's life re-evaluated and its fatal schisms healed. Any "solution" which ignores these basics is certain to prove abortive.

Sealed Orders

THEY are not anywhere.
They are always being moved from point to unknown point.
At one o'clock at night,
Under the drab illumination of the railroad yards,
They stir uneasily in the crowded coaches,
Strange in their stiff uniforms.
Weight shifts to the other elbow,
Head drops to the other hand.
Someone shoots a joke, but it misfires.
Someone else waves languidly
At a lighted train passing the opposite way.
Letters zigzag after them, but they are gone.
They draft replies in their mind,
But the words mean nothing,
They are unreachable.
Back home in the familiar church,
During the Sunday evening hymn-singing,
The ranks close:
Shoulder to shoulder stand the young girls
And the old men.
The women's voices prevail.
They are not there. They are not anywhere.
Hell is no place. It has no name.

EDITH LOVEJOY PIERCE.

Save the Child and You Save All!

By John R. Voris

IT IS a commonplace to say that the future of America will be in the hands of the children of today. But most Americans do not appear to realize the implications of this statement. National, state and local governments, charitable organizations and child welfare agencies have outdone themselves in rescuing the city child from poverty, in studying it psychiatrically, in giving it education and opportunity. But numerically the city child is becoming less important because during the past decade the birth rate in the cities has shown a steady decline. At the moment and attributable largely to the war, to be sure, the situation has somewhat improved. The fact remains however that too little attention has been paid to underprivileged children in those areas which are shockingly lacking in social organization; areas whose birth rate has not appreciably slackened, which are still more than replacing their population losses.

It was with the idea of stopping this gap in our social service that about a dozen men met in the autumn and early winter of 1931 to consider the creation of a new child welfare organization. It seemed well-nigh the most unpropitious time in history for such a move. Business and finance, which had begun hurtling downward two years before, had reached undreamed-of lows. Bankers and big business men had begun reading histories of the French Revolution. Welfare organizations everywhere were pruning payrolls, dropping hitherto essential workers. Yet under such inauspicious circumstances the International Save the Children Fund of America (later rechristened the Save the Children Federation) was born in January 1932, and will presently celebrate its twelfth birthday. Though not governed by, it is in effect the American unit of the Save the Children International Union, which was organized in 1920 with headquarters in Geneva and presently had affiliated organizations in thirty-three countries.

Work in Southern Appalachians

It was evident at the time of the organization of the S.C.F. that its first job lay close at hand, in our southern Appalachian mountain area. Although the rate of increase of our national population began to recede in 1921, in some areas, notably the southeast, the high rate still prevails. The greatest rate of increase is in the southern mountains, covering some 200 counties in seven states. Here some of the soundest stock, some of the finest material for our citizenry is propagated. In seven of the most American of our large cities, it was recently found that to every thousand women between the ages of 15 and 45 there were only 225 children under five years of age. Passing down through the small towns and agricultural regions, the number gradually rose until in the rural area in general it was found to be 545. But in the southern mountain region it was 676, reaching its peak in Leslie county, Kentucky, with 915!

These mountain people were once in much better case than now. On their sidelong farms they were poor according to city standards and their lives were toilsome, but they found shelter and subsistence there, as well as a certain measure of security. They made most of the furniture and utensils they used, and would have scorned help or sympathy from anybody. Then came industry—lumbering and coal—which sucked many of them into its vortex, used the labor of their hands a while, and to a considerable extent receded, having enriched itself but left them poorer, minus the little farms which once gave them a living, baffled by the economic problems of a new age.

Potentialities Undeveloped

The mountain people are potentially the replacements for the population which we are losing elsewhere. Their natural ability is great; it is their heritage. Their culture is not dead, but sleeping. Before the Civil War their literacy rate was high. Tattered leather-bound volumes of the classics have been found in mountain cabins in recent years. Visitors to schools are often astonished at the beauty of the children. No group of people in our population so earnestly crave education. But their beautiful mountain country can no longer support them as it once did, and they must gradually find places for themselves in the world outside. Without education they can only drift out to a meager existence as unskilled laborers in mills and industrial projects, where their last state is, if possible, sometimes worse than their first, and where they may become public charges. With the education which their quick minds absorb as a blotter takes up ink, they may become skilled artisans, business and professional people, even citizens of large affairs, as many of them have already proved.

But for years past no people in our land have been so completely bereft of the privileges which are their due as American citizens. The children walk one, two, three, in some cases five miles to a poorly equipped one-room school, many of them with few if any real desks, the pupils sitting on backless benches, on boxes, nail or powder kegs, oil cans, planks laid across stones. There may be no blackboard, and if there is one there may be a shortage of chalk. Paper, pens, ink and pencils are often wholly lacking, and perhaps there is only one book to a dozen children. Some states now supply books up to and including the third grade, but no farther. A boy who had completed the third grade rather brilliantly told his teacher that his parents wanted him to continue in that grade in the following year, as they could not afford to buy books for any higher instruction.

Schools Closed

Furthermore, one cannot walk miles to school through the worst of winter weather if one has only a few tatters of outer clothing and no shoes or stockings. Mountain children habitually wear less clothing than those in the cities, simply because they haven't it to wear; but there

is a limit even to their endurance. They have been known to try walking barefoot over frozen ground or through snow to school; older ones carry the younger in their arms or on their backs through miles of snow or icy mire. Obviously, this sort of thing cannot be kept up long. The net result is that many a mountain school has been closed, according to state laws, because its attendance has fallen below a certain limit. A questionnaire sent to mountain county school superintendents three years ago brought out the fact that an average of 13.4 per cent of the children could not attend school because of lack of clothing and shoes. In some counties the figure ran as high as 25 per cent.

Conditions Worse Than Europe's

A worker for the S.C.F. once went into a mountain cabin and found two children, aged four and six, in bed. When she asked what was the matter with them, the mother replied, "Nothing, only they have no clothing to wear," and in a drafty house in such weather there was nothing to do but put them to bed. At that they were better off than some others, for in some homes there is almost no bedclothing left. I have seen some modest but gracious mountain homes; some that were poor but not abject; and I have seen not a few that were worse than the refugee huts of the Armenians and Greeks in Beirut, Athens and Salonika twenty years ago, far worse than the shacks of the dust-bowl migrants in the California valleys.

The problem of southern Appalachia is so great as to be one of national importance. One would think that there would be a nation-wide sense of obligation toward it and a corresponding outpouring of aid. But no such outpouring has taken place. The writer was made acutely conscious of this in October 1940, just after the S.C.F. had launched an appeal for bombed-out British children and European refugee children in Britain. During that month of October the cash gifts for these overseas children amounted to almost ten times those for the mountain work, and the money for Britain came from new sources.

Why this comparative indifference toward the mountain problem? One answer is that it has not the stirring, the romantic appeal of a catastrophe, such as a flood or a war disaster like that in Britain, Russia, Greece and China. Appalachia is a job, not a crusade. Another reason is that many simply cannot believe that such dire distress exists. Some cynics ascribe such reports to the hysteria of humanitarianism or possibly to the trickiness of a "money-getting agency." Some think that the church mountain settlements have the answer, not realizing that these efforts, excellent as they have been, have touched only the fringe of the problem.

National Indifference

Yet others feel that the problem is too great to be solved by any other than a government bureau, and that private agencies are pouring money futilely down a sink. But what has government done when it tackled the job? It has done much through the WPA, the NYA and the Surplus Commodity Corporation, but these services were largely temporary and for the most part have now been withdrawn. It has offered aid through federal health and welfare services, but since these are dependent upon the localities' assuming their share of the burden, the most needy counties, too poor to take over their part of the cost, are still neglected. As for the government's homestead or resettlement projects—well, they seem to be largely unfulfilled dreams which may best be passed over in silence.

A Struggle for Survival

The first few years of the Save the Children Federation's existence were years of terrific struggle and sacrifice for the entire staff. As one looks back over those depression years, the amazing thing is that it survived at all. Creditors had to be lenient, salaries of some workers were far in arrears. The national economy was reflected in its balance sheets; the income for 1934 was actually lower than that for 1932. Yet each year the organization's work not only spread a little farther geographically, but reached more deeply into the lives of the people whom it was aiding. Now that it has rounded out a decade of service the federation, though admitting that its achievements have fallen short of its hopes, can nevertheless contemplate those difficult years with modest satisfaction.

In America, its activities now touch one hundred rural counties. It has sent 1,415,000 pounds of warm clothing to the mountains, enabling perhaps 250,000 children to go to school. It has sent about 800,000 text and library books to the mountain field, creating many small school libraries, and 59,000 excellent desks discarded by northern schools because of decreasing enrollments, replacements or property changes. The S.C.F. and the Friends were pioneers in the mountain area in serving hot lunches to schoolchildren; this service the federation has greatly extended since 1932. Thanks to the cooperation of the WPA and the Agriculture Marketing Administration, it has distributed many carloads of seeds and fruit jars in mountain counties, its workers promoting gardening and canning projects in connection with its specially sponsored "demonstration schools." Either in a community garden or by families receiving the free seeds, vegetables are grown which are canned in the S.C.F. kitchens for use in the hot lunches.

Help for War Victims

During the past two and a half years the federation has also been aiding the children of Great Britain and to a more limited degree of continental Europe. It has given nearly $800,000 the past two and a half years to aid 10,000 individual children under a "godparents" plan and for the support of nursery homes for the care of bombed-out evacuee children and those under five whose mothers have been drawn into war production. Twenty-nine of these homes are now in operation in England and Scotland. Also 264,000 pounds of clothing have been furnished, raised through Bundle Days in American schools.

At the conference of S.C.F. workers in New York in January 1942, celebrating our tenth anniversary, the late Dr. William C. Covert, at that time one of the vice-chairmen, picked one of the happiest of phrases from "The Tempest" when, in speaking of our first ten years, he quoted, "What's past is prologue." We earnestly pray that these words will stand as a valid prediction of our future.

BOOKS

Suddenly a Live Question

WHAT TO DO WITH ITALY. *By Gaetano Salvemini and George La Piana. Duell, Sloan & Pearce, $2.75.*

WHEN the publishers selected the first week of September for the release of a book on "what to do with Italy" they could not have guessed that General Eisenhower would pick September 8 as the date on which to release the news which made deciding what to do with Italy the next order of business for the Allied powers. But it was obvious that sooner or later that question would have to be taken up. Some of the suggestions advanced by these scholarly historians, both of Italian origin and of staunch anti-fascist sentiments from the start and both now American citizens, have to do with arrangements which can be made only by the Italians themselves and only after the war. But some of them touch the most vital points of immediate Allied policy toward Italy—the things that must be done now if the Italians are to have a fair chance to make their own arrangements later.

The big point is that we must beware of lending our support to "fascism without Mussolini," a "pro-Allies fascism," headed by Victor Emmanuel, or Umberto, or Dino Grandi, or Badoglio, or some other sudden convert to the democratic faith who was hand-in-glove with the Axis as long as that cause had any chance of a successful issue. An Italian Darlan would doubtless have the warm sympathy of the Italian clergy, who have been enthusiastic for the Axis program, and the blessing of the Vatican, which is the sworn foe of every form of political liberalism, and might easily turn into an Italian Franco. The preservation of internal peace and order in a period of defeat and surrender is all very well, but it should not be the means of committing the Italian people again to the political bondage from which they have been trying to free themselves ever since 1848.

In the course of their argument the authors deal extentensively, and critically, with the British foreign office, the American state department and the pope. Many readers who sympathize with their general position will think that some of their specific criticisms are not well founded, but a narrow fringe of doubtful opinions cannot reduce the impact of the solid body of historical facts which they mashal. That the house of Savoy was not the helpless victim of an irresistible fascist "march on Rome" in 1922 but was a willing accomplice, is a demonstrable fact. The records of Badoglio and Crown Prince Umberto are such that it is the current fable of their democratic leanings, rather than the charge that they are committed to autocracy, that calls for proof. That the Vatican has cheerfully gone along with the fascist regime, accepting from it a settlement of the "Roman question" without regard to what the people of Italy might think about it, and blessing Mussolini's rape of Ethiopia and his participation in the scuttling of republican Spain, is established by incontrovertible evidence. It is also a matter of record that highly placed American and British statesmen have said many good words about Mussolini and the beneficent results of his rule, and that the present administration in the United States has gone to great pains to establish a close understanding with the Vatican on the assumption that its plans for peace were "parallel" with ours, though in fact its plans diverged from Mussolini's only where the rights or special privileges of the Roman Catholic Church were in question.

La Piana and Salvemini are especially solicitous lest the Allied powers put themselves into the position of playing the pope's game for him, backing by an international guarantee the treaty and concordat which he wangled from Mussolini, and supporting a Vatican plan for the suppression of the democratic movement in Italy. They are both old-fashioned republicans of the Mazzini school of thought, and they believe that a majority of the people of Italy would vote for a republic if they had a chance. This may or may not be true. Only an election could determine that, and it does not seem to me reasonable to hope that a full and free plebiscite on such a revolutionary issue can be held in the immediate future, that is, before the end of the war. But it does seem reasonable to demand that no immediate settlement in the interest of "law and order" be imposed which will fatally prejudice a later decision in the direction of the re-establishment of the old regime.

The authors outline in some detail the pattern which they think the future and permanent program for Italy might properly follow. Aside from substituting a republic for the monarchy, it is not a radical program. It calls for the continuance of Vatican City as a sovereign state and the maintenance of the Vatican treaty, but with some modification of the concordat to bring conditions in Italy into line with the "freedom of religion" item of the Atlantic Charter.

These measures will, of course, have to wait. But meanwhile La Piana and Salvemini have sounded the loudest and clearest note that has yet been heard in the demand that, while we are declaring (as Mr. Hull said yesterday) that "each nation should be free to decide for itself the details of its governmental organization" (within the limits of the basic freedoms, we presume), we shall not, in the interest of immediate "law and order," fortify those elements which will later make it impossible for the people of each nation to establish such governments as they wish and to maintain those liberties for which we are inviting them to join us in fighting.

W. E. GARRISON.

Lincoln Again

THE PERSONAL FINANCES OF ABRAHAM LINCOLN. *By Harry E. Pratt. Abraham Lincoln Association, Springfield, Ill., $3.50.*

THE FAITH OF ABRAHAM LINCOLN. *By D. Raymond Taggart. Service Print Shop, Topeka, Kan., $2.00.*

ANYTHING that Dr. Harry E. Pratt does in the realm of Lincoln lore is bound to be expertly done. He is a scholarly, careful writer and is tireless in running down facts. Moreover, he is good at separating rumors and fables from facts. It may be taken for granted that any article or book on Abraham Lincoln by Dr. Pratt is worth to students of this famed American whatever it costs.

There is a tradition pretty well established that Mr. Lincoln did not care much for money, was careless about collecting what was owed him, and was given to setting the figures of his fees below the average charged by his brother lawyers. On the whole there is foundation for this tradition; but there were exceptions, and some surprises are in store for those who read Dr. Pratt's book.

As a young lawyer Lincoln's income was small, but by 1849 he had saved up enough money to lend it at interest as an investment. In his fifties his practice had become for that day fairly lucrative, running from $3,000 to $5,000

annually. At the time of his election to the presidency he had more than $9,000 invested in interest-bearing notes and mortgages.

As President, Lincoln's estate grew from $15,000 in 1861 to $90,000 at the time of his death, largely through savings from his yearly salary of $25,000. This sum by present-day monetary values was more than the figures seem to indicate.

The appendix of Dr. Pratt's book is devoted to such features as salary in the Illinois legislature and several pages of purchases as recorded in the ledgers of leading stores in Springfield. It is revealing to scan these purchases, with items as low as five cents. There are many such entries as "I doz. eggs .10; 1 gent's stock per lady (Mrs. L.) $1.25; 1 water bucket per son .25."

Dr. Taggart's volume is on an aspect of Mr. Lincoln's life which is of unending interest to multitudes—his religion. Actually, it is not Lincoln's religion that is a subject for debate and controversy; rather, it is his theology and his freedom from creedal and ceremonial forms. Everybody who knows anything about this uncommon commoner knows that his spirit of charity and forgiveness was inherent and that it greatened in the awful years of his presidency. Dr. Taggart makes a stout case for an Abraham Lincoln whose religious life was well-nigh perfect in everything except church membership. In doing this he draws on excellent source material in some instances, but in others he uses statements which the most careful biographers hesitate to utilize, since there is a question as to their reliability. For example, the story of President Lincoln traveling to Brooklyn in disguise and visiting Henry Ward Beecher at night, with whom he conferred and prayed, is surely apocryphal. There are good reasons to regard it so, and the best Lincoln authorities are against its trustworthiness. Nor is the word of the ex-Catholic priest, Father Chiniquy, whom Dr. Taggart quotes, held in highest esteem by the most punctilious of Lincoln scholars. Making allowances for the use of these and a few other questionable witnesses, *The Faith of Abraham Lincoln* is well done and the author has put into it a wealth of admiration and affection for his hero which is quite contagious. There is a brief and rather unusual introduction by Charles M. Sheldon, author of *In His Steps.*

EDGAR DEWITT JONES.

Books Received

The Reality of the Church as the Communion of Saints, A Study of Luther's Doctrine of the Church. By George Wolfgang Forell. Author, Box 467, Wenonah, N. J., $1.25. Students of theology, and particularly those who specialize either in the doctrine of the church or in Luther's thought, will appreciate the scholarly character of this treatise, which deals with both. Among its conclusions are these: that Luther, far from undervaluing the church, made much of it; that he virtually rediscovered the concept of the church as the communion of saints, which had been lost since Augustine; and that this discovery was the real ground and motive of his revolt from Rome.

A Survey of Religious Literature. Vol. VI. By Charles S. Macfarland. Revell, $1.50. Since 1936, Dr. Macfarland, general secretary emeritus of the Federal Council of Churches, has been writing at intervals of a year or two his surveys of recent important religious books. The topical arrangement of the material make this volume a helpful summary and evaluation of current trends as well as of specific books. It is valuable both for present information and for the record.

The Changing Far East. By William C. Johnstone. Foreign Policy Association, 25 cents. A "Headline Book" which condenses into 96 pages a vast amount of information essential to the understanding of recent, current and future events in the Pacific area and eastern Asia.

God's Living Truths. By Leander M. Zimmerman. Meyer & Thalheimer, Baltimore, 50 cents. A little book of edifying one-page comments on selected texts of Scripture.

Great Nights of the Bible. By Clarence E. Macartney. Abingdon-Cokesbury, $1.50. There's an idea, much more original than the "great men" and "great women" so frequently written about and no less suggestive for homiletical use. Literal historical night scenes are taken as starting points for discussion of various aspects of "the dark night of the soul." The author is the nationally known Presbyterian minister of Pittsburgh.

Gracious Interlude. By Lucile Key Thompson. Banner Press, $1.50. Graceful lyrics of nature, people and country.

Victories without Violence. By A. Ruth Fry. Friends Book Centre, London, 2/-. A collection of incidents in each of which the pacifist technique of non-resistance saved some person or group from threatened injury. This is a second edition of a booklet first published in 1939.

A Quaker Adventure. By A. Ruth Fry. Friends Service Council, London, 1/-. An abridged edition (76 pages) of a larger book with the same title published in 1926 and describing the relief work carried on by the Friends in continental Europe after the First World War. The recurrence of similar needs and problems on an even larger scale gives it a new timeliness.

Freedom Speaks, Ideals of Democracy in Poetry and Prose. Selected by George F. Reynolds and Donald F. Connors. Ronald Press Co., New York, $2.00. Selections from the literature of all peoples, from Confucius to Sandburg, expressing the basic ideas of democracy and representing milestones on the road to liberty. The compilation is sponsored by the College English Association and, while intended primarily for students, will be useful and inspiring to all readers.

Twelve Spanish American Poets, An Anthology. Edited by H. R. Hays. Yale University Press, $3.50. (To be reviewed.)

The Army and the Law. By Garrard Glenn. Revised and enlarged by A. Arthur Schiller. Columbia University Press, $2.75. (To be reviewed.)

Theology in Transition. By Walter Marshall Horton. Harper, $2.50. (To be reviewed.)

The Ladder of Progress in Palestine, A Story of Archaeological Adventure. By Chester C. McCown. Harper, $3.50. (To be reviewed.)

Humanism and Theology. By Werner Jaeger. The Aquinas lecture 1943. Marquette University Press, Milwaukee, $1.00. Professor Jaeger, formerly of Berlin University, later at the University of Chicago, now director of the Institute for Classical Studies at Harvard, is one of the truly great classical scholars of our time. His treatment of the humanistic elements in Aristotle and Thomas Aquinas opens out in many directions into an enlightening discussion of many phases of medieval, Renaissance and modern thought. He finds, beginning with Plato and Aristotle and running through the centuries of Christian literature, a tradition of "theocentric humanism" which is all the more adequately humanistic (i.e., based on a more adequate conception of man) because it is theocentric.

War's End and After, An Informal Discussion of the Problems of the Postwar World. By Stuart Chevalier. Macmillan, $2.75. (To be reviewed.)

Challenge to Marion. By Julia M. H. Carson. Longmans, $2.00. The story of a young woman's adventure in home town politics, with lively action and a happy outcome.

Return to Christianity. By Nels F. S. Ferré. Harper, $1.00. Less technically theological and appealing more to the lay mind than the author's previous writing, the four lectures which constitute this book voice a strong appeal for the recovery of a "radical" Christianity—one which goes to the root of Christian truth, faith, love and action. The need for this arises because the reach of science stops short of defining ends and values, because traditional theology has failed by reason of its obscurantism, because modernism has failed on account of its lack of religious dynamic. "We need a new theology organically combining faith and reason, . . . a religious knowledge that dares to see and know that the Lord is good and ever dependable, . . . a radical Chris-

tianity that so unmistakably shows the signs of the spirit that . . . men will own the source because they cannot deny the effects."

Safeguarding Our Civil Liberties. By Robert E. Cushman. Public Affairs Committee, 10 cents. A brief and well balanced discussion of civil liberties, especially in wartime. The author is professor of government at Cornell.

Belgian Humor under the German Heel. Belgian Information Center, 630 Fifth Ave., New York. Humor in occupied Belgium? Plenty, and all at the expense of the invader. The spirit of Breughel lives in these thirty or more cartoons which are reprinted from Belgian underground newspapers. The pamphlet may be for free distribution by the Belgian Information Center, but it is worth a quarter of anybody's money.

A Perfect Philosophy. By Archie Hovanesian. Author, 86 Daly St., New Britain, Conn., $1.25. The title does not err on the side of modesty. The author is an independent and unregimented thinker who believes in the gospel and the church but is not concerned to follow the patterns of orthodox thought about either, though he does assert that it is reasonable to believe in the resurrection of Jesus, which is "contrary to the universal law of causation," because nobody can prove that it did not happen. Other chapters discuss war and peace, sex, and prayer.

CORRESPONDENCE

To End False Rumors

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for the splendid articles appearing in The Christian Century regarding the Japanese-Americans. I am a teacher here and greatly appreciate the tolerant, sensible and entirely truthful facts you are presenting. I have made it my business to read all the official statements published in this business. It is most unfortunate to find people in this state flatly refusing to face the fact that no sabotage occurred in Hawaii, nor here, and that the campaign against the Japanese-Americans is based on economic greed and cleverly fostered race hatred. The most incredible rumors are readily accepted by the majority of the supposedly intelligent people of this state without the slightest effort to discover the truth. I hope that your articles will help people in the middle west and eastern states to understand that the great majority of the Japanese-Americans are splendid, law-abiding, loyal and really likable people, and that the treatment they have been accorded here is both un-American and unfair.

Santa Ana, Calif. EDNA N. INGHAM.

Ominous Silence

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not without meaning that the letter from a municipal judge in Los Angeles declaring "hazardous" the return of Japanese to the west coast should appear in the same issue of The Christian Century (August 25) with Galen Fisher's article deploring the failure of civil and military authorities to face citizens with "a stern appeal to refrain from lawlessness and to honor the Bill of Rights." I have been struck from the beginning with the fear expressed by law enforcement agents over possible violence to Americans of Japanese ancestry—by other Americans. One attorney general, in testimony favoring the evacuation, declared that the prosecuting attorneys of every county in the state acknowledged "growing concern over the possibility of mob violence." Yet I looked in vain for any statement by him or any other responsible official warning that individuals who engaged in such violence would be held strictly accountable under the law, and I have gone through hundreds of newspaper clippings in the search. True, a federal judge in Oregon and a supreme court justice in California did declare boldly against the usurpation of the rights of Japanese-Americans. No doubt others in authority agree with them. But what of those who cry of danger to the innocent and yet refuse to warn their expected attackers? Are they afraid or are they prejudiced? Or won't the newspapers print their warnings?

Seattle, Wash. LEE LYNNE.

'No Confidence' in Henry Wallace

EDITOR THE CHRISTIAN CENTURY:

SIR: I must emphatically dissent from your advice to your readers to have confidence in Mr. Wallace. With our surplus of flocks and herds coincident with empty butcher shops and meatless tables, can anyone be more justly held responsible than Henry Wallace? With the birth of the New Deal, as secretary of agriculture, he gave the model and implemented it by plowing up growing crops and killing cattle and hogs. When we followed that model we sowed the wind and are now reaping the whirlwind. Toward complete regimentation Mr. Wallace has been a consistent leader all the way through. His actions have spoken so loudly that it seems to me the country should not be encouraged to have confidence in him however eloquent and plausible his words. If we must have tsars and dictators let us at least try others who have not yet bungled the management of our lives. And then too the American way of getting along without them may prove best in the long run.

San Antonio, Tex. HIRAM B. HARRISON.

Why Not Teach This Year?

EDITOR THE CHRISTIAN CENTURY:

SIR: "Elders should be considered as deserving twice what they get, especially those who work at preaching and teaching." So Goodspeed translates a verse in I Timothy. Working at both of these has not been characteristic of the ministry for years. But for centuries the minister was the teacher, and in some parts of the world he still is. A recent report from Scotland stated that many ministers were filling vacancies in schools. Of course, Scottish ministers are all educated, and the relationship of church and state is not as meticulously unrealistic as here. But why cannot American ministers do the same?

There is a serious shortage of teachers. The minister is the most available man in most communities. Most educated people are employed in war jobs paying better salaries. The minister who is distressed at not doing any special war work can do it by teaching. And there will be no danger of his profiteering from it.

In rural areas the need is greatest. Ministers from near-by towns can serve these schools. The minister is well prepared to teach history or English in high school. Some can teach science and mathematics. Many can teach in elementary schools. This is a good way of learning humility, which is not exactly the outstanding mark of the clergy. To work with little children and be free from the flattery of obsequious adult parishioners may be deflating to some pompous parsons, but it might be salutary as well.

Teaching is an antidote for laziness, a malady which attacks many ministers. In small churches the minister frequently has nothing to do during the week and becomes a community errand boy or downtown loafer to keep from boredom. It is hard to convince the average man that the minister works, and there is much to justify the suspicion. Teaching will cut down on visiting time. But there certainly is more hope in spending the day with growing and impressionable youth than with old ladies of both sexes fortified in their prejudices and recalcitrancy. Teaching still leaves the minister time for visiting the sick and for preparing his sermons.

For a generation the conscience of the church has been uneasy over its loss of influence on youth. Parochial schools, an obvious answer, do not seem probable in the American scene. The minister in the school helps solve the problem. He can take Christianity

into the schools—not in a belligerent or sectarian manner, but by teaching in the spirit of Jesus. It is no secret that most of our textbooks in history, psychology, economics and science are anti-religious. The minister can teach these subjects fairly and let students know that Christianity in America did not end with the Mayflower. And the quiet, devout, honest spirit of a minister working daily in the classroom will give students an impression that Christianity can be intellectually respectable and contemporaneously alive.

The teacher has children five days instead of one hour a week. They have to go to school. And they are young enough to change their minds. Why don't you teach this year?

Aberdeen, Miss. CHARLES GRANVILLE HAMILTON.

Not Mental Cases

EDITOR THE CHRISTIAN CENTURY:

SIR: In Mr. Ridpath's article about Stanley Murphy and Louis Krawczyk there are certain factual errors which I am sure were not intended by the author but which should be corrected:

1. Murphy and Krawczyk were never "released from prison and then picked up again." They were transferred directly from Danbury to the prison hospital at Springfield, Mo.

2. The authorities never agreed to give the two men "any kind of work they expressed a desire to do." Having been present at the interview between Mr. Gill and Murphy and Krawczyk, at the time when they stopped the hunger strike, I know the conditions of parole which Mr. Gill stated. Under Executive Order 8641, both Selective Service and the department of justice must agree to paroling men. Mr. Gill brought to Murphy and Krawczyk the first assurance any of us had ever had that General Hershey had indicated that he would consent to parole c.o.'s from prison under Plan 4 of that order. Hershey carefully stipulated, however, that men must be paroled to work at some distance from their own homes and no parolee under this plan could receive more than $2.50 a month wages over maintenance.

3. During my interviews with Murphy and Krawczyk, including the one at which Mr. Gill was present, they made it clear that they were opposed on principle to the condition that no parolee under Plan 4 could receive more than $2.50 wages. When they were themselves offered paroles, each man said he would accept the parole provided he received $50 a month plus maintenance.

4. The warden at Danbury did not "order the two men to be taken to Springfield for observation as mental cases." Both men were transferred by the order of the federal Bureau of Prisons, and it was specifically stated by Mr. Bennett in a letter to me that they were not transferred as psychotic cases.

War Resisters League, EVAN W. THOMAS.
New York, N. Y.

CPS Camps Not Penal Colonies

EDITOR THE CHRISTIAN CENTURY:

SIR: In the July 21 issue of The Christian Century there appears an editorial entitled, "Congress Ends C.O. Hopes For Overseas Service." I write as one of those c.o.'s to whom you refer.

In the first place our hopes for overseas relief work have not been destroyed by this unfortunate act of Congress. If they had been, we would not have continued our study as long as possible after the passage of this congressional rider to the war department's appropriation bill. Nor would we be planning to continue our preparation in the way of language, area study, relief administration, skills and the philosophy of Quaker service no matter where we may be assigned after the termination of this interrupted period of study in the colleges.

As to the prospect of returning to the camps, we do not look upon them as "penal colonies" or under "prison régimes." That is a gross exaggeration of facts. We regret with you the encroachments of Selective Service upon the Civilian Public Service program and welcome your cooperation in all efforts to retain all the freedom of civilian direction that is at all possible. But we cannot agree with your blanket reference to CPS camps in this vein. Nor do we feel you are justified in saying that the work done in these camps is not of national importance.

I hope you will press hard for the repeal of this congressional action regarding the preparation and use of men for foreign service. At the same time I sincerely hope you will not continue to give the impression that any sizable group of men are so misled as to think that CPS camps bear any resemblance to "penal colonies."

Earlham College, LEONARD S. KENWORTHY.
Richmond, Ind.

Of National Importance

EDITOR THE CHRISTIAN CENTURY:

SIR: Your sympathetic paragraph about the disappointment resulting from the congressional rider barring preparation for foreign relief service from the CPS program makes one statement that is open to question. You say that men in the CPS camps "have no opportunity to do that 'work of national importance' which the Selective Service Act promised them." This, fortunately, is not altogether true.

Work in the CPS camps may lack the human interest of foreign relief work. But it meets a basic national need. Much of it is directed to soil conservation and checking forest fires, services which, like other constructive services, tend to be slighted in wartime, but services on which the future welfare of this country depends to an extent that is only beginning to be appreciated.

This work may suffer, in the estimation of young men, from being relatively safe or from being dull. But to even a very moderately long view it certainly appears to be "work of national importance."

Friends' Peace Committee, RICHARD R. WOOD,
Philadelphia (6), Pa. Executive Secretary.

Conflict Between Pacifists

EDITOR THE CHRISTIAN CENTURY:

SIR: "Penal colony" has a tendency to blind persons to the value of CPS as "a system of limited toleration which permits the men concerned . . . to order and perfect a Christian community with a special witness to bear" as a laboratory experiment in pacifism, as a constant lesson in economic, political and religious toleration, as a tremendous builder of character, as each man's "forty days in the wilderness," as a school in cooperative living.

It is true that there is a segment in CPS who consider the program "virtually a prison régime." By and large this group stems not from the historic peace churches but from the revolutionary tradition best expressed in modern times by the non-violent direct action of the Indian National Congress. The criticism of this group, justifiable as it is on the basis of their theology and philosophy of history, different in many respects from the theology and historical view of the historic peace churches, does not, however, justify a wholesale condemnation of CPS. Indeed out of the association of these two very distinct pacifist groupings may come a brilliant new Christian synthesis.

CPS 30, STEPHEN THIERMANN.
Walhalla, Mich.

Before October 15

By special order of the post office department Christmas-gift subscriptions to The Christian Century for persons overseas in the armed forces may, if sent in before October 15, be entered without the specific request of the recipient of the subscription. Only Christmas-gift subscriptions received before this date may be accepted without the request of the addressee if he is a member of the armed forces serving overseas.

NEWS *of the* CHRISTIAN WORLD

Dykstra Fears a Day of Raw Power

University President Says Democracies Must Plan World—Judge Sentences Parents of Child Delinquents

(Correspondence from Colorado)

DENVER, Sept. 6.—At the summer commencement of the University of Denver, C. A. Dykstra, president of the University of Wisconsin, warned that tremendous efforts would be required to secure and keep a peaceful world order. "Unless the democracies can work out such a world and establish the machinery which will give popular governments the atmosphere conducive to peaceful progress," he said, "we shall live in armed camps. The armed camp in the last analysis is a world of raw power in which freedom cannot live. The course of the United Nations, then, becomes plain. Even while we fight we must plan. We must develop a pattern of international association, which will give self-governing nations time and opportunity to work out the implications of democratic living." He argued that the success of democracy after the war will be measured by the extent to which the common welfare is furthered and peace can be maintained.

* * *

Nisei Addresses Denver Authors

A tempest in a teapot was recently stirred up here when Mary Oyama, a Japanese-American writer, appeared as a speaker before the Authors' Club. Despite protests of the unthinking, she appeared, spoke and was roundly applauded. Now under the caption, "My Only Crime Is My Face," she appears in the Aug. 14 issue of *Liberty Magazine*. Her article traces the hard journey of a Japanese-American family from the uprooting in California, through the assembly center, on through the Hart Mountain relocation center, to their present destination in Denver. One hears the little children saying to their parents, "Home, daddy! Want to go home!" Her picture of Armistice Day: "On that slushy-after-snow Nov. 11, mist blurred my eyes while I watched the parade of nisei Boy Scouts (those who could afford it, in uniform) marching behind the flag, splashing through the streets of the center, which had turned into almost impassable mudholes. Our flag behind barbed wire—and these nisei Americans nevertheless gallantly upholding it! That was the only time I ever permitted myself the luxury of tears."

* * *

Judge Punishes the Delinquent Parents

Philip B. Gilliam, judge of Denver's juvenile court, in recent rulings places the responsibility where it belongs. He sees children as underprivileged and neglected but views their parents as the delinquents. "Some of the stories of parental neglect," he declares, "are too revolting to tell. The juvenile court is making a drive against parents of this type, for they and not their children are responsible for juvenile delinquency. Only yesterday I sentenced a mother to a year in jail and a mother and father to six months." He declares that delinquency is declining among boys but increasing among girls, the main factor other than irresponsible parents being the large number of men in the service camps about Denver.

* * *

Churches Issue Booklet On Japanese

The Colorado council of churches has reissued its booklet, *The Japanese in Our Midst*. Its 16 pages are packed with information for those who would have truth rather than prejudice. The material was assembled by representatives of the various denominations working in this field in the Rocky mountain area.

* * *

And So Forth

At its summer commencement the University of Denver awarded honorary degrees to Admiral J. S. Shafroth, Alta Elizabeth Dines, Bishop Wilbur Hammaker and President Clarence A. Dykstra.

Colorado Baptist ministers met in conference at Foss Park, Sept. 1-3, with Judge Philip Gilliam, Dr. Bradford Murphy, psychiatrist, H. E. Dana, president of Central Seminary, and Rolland Dutton of Delmar Church, St. Louis, as leaders. They had a record attendance.

Central Christian Church of Denver is the meeting place of the annual state convention of Colorado Christian Churches, Sept. 13-17. The Colorado Baptist convention will meet at Loveland, Oct. 5-7.

Isaac Foot, a former member of the British Parliament and a leader of Methodists, was a recent speaker before the union services at six downtown churches at Civic Center.

Some Denver theaters ended discrimination after urgent protests were lodged by many community leaders.

CLARENCE W. KEMPER.

World Council of Churches Now Numbers 82

The addition of the Cumberland Presbyterian Church, headquarters Nashville, Tenn., and the Church of the East and the Assyrians, formerly the Holy Catholic Apostolic Church of the East, once of Syria but now in exile, brings the number of churches in the World Council of Churches to 82.

Miami School Board Ousts Schweitzer

Edward O. Schweitzer, a teacher whose right to hold pacifist views was defended by the Methodist ministers of Miami, Fla., was dismissed by unanimous vote of the county school board.

Latin Americans To Visit U. S.

Under the auspices of the Presbyterian Church U.S.A., four "ambassadors of good will" from Protestant churches in Mexico and Colombia expect to visit the United States this fall.

Believes Church Too Apologetic

South African Says Youth in War Needs Leadership of Church—Europeans Favor Union of Churches

(Correspondence from South Africa)

CAPETOWN, Aug. 7.—A young South African soldier who in civil life is a teacher on the staff of a missionary training institution writes on youth and reconstruction in the *Christian Council Quarterly*. After stating that peace will be only a beginning and that the greater fight is to come, he says: "Yet many of us [in the fighting forces] are already cynical and disillusioned. In the last 20 years youth has learned to expect so little and is half preparing now for a betrayal of all those things it holds dear, and for which it is fighting. Yet youth cannot be denied its visions, and deeper than its half-fears and protective cynicism is the desire for the new world. . . . And one thing we have learned: that the new world can come only when it begins in ourselves. . . . But this is only the beginning and we have tried to see what Christ demands of us in relation to the society in which we live. We have looked to the church for guidance and have often been disappointed. In the army we have often been disappointed. In the army we have found padres apologetic. We can understand humility but surely Christ's message needs no apology. We have found it the answer for our own lives and we believe it to hold the solution to the problems of our community. We have looked to the church to speak out boldly, to be a conscience to the nation, the leaven of democracy; not to be content with denouncing the evils that it sees, but to be constructive and positive about what should be done to put them right. We believe this to be the challenge of the present day to the church."

* * *

Defends Dry Ships of American Navy

The *Methodist Churchman* of South Africa comments as follows on an incident which occurred during the visit of King George VI to the American fleet in the Mediterranean: "It has been easy for persons with the beer and bottle store mind to poke fun at the issue of soft drinks and ice cream for the crew when the king visited an American battleship, but is there not something to admire in the austerity of the 'dry' American warships? Would not many mothers and wives and sisters feel happier if all British warships and merchant ships were under prohibition? In our view honor is due to the American government which will not admit or use intoxicating liquor on board any naval ship or aircraft except for medical purposes."

* * *

Europeans Favor Church Union

A writer in the *Congregationalist*, dealing with the recent meeting of a joint

committee of representatives of the Congregational Union and the Presbyterian Church of South Africa, states that the committee "reconsidered the basis of union in the light of the comments of their congregations, district associations and presbyteries. More than half of the Presbyterian congregations sent no reply. Of those that replied, the great majority favored union. Most of the Congregational churches replied. The great majority of the European were favorable, of the colored unfavorable, and of the African either unfavorable or desiring further information. From these figures it would appear that a campaign of information and propaganda is urgently needed on both sides."

* * *

Churches Take Active Part in Politics

South Africa is in the throes of the political campaign which precedes the election of a new parliament. So far, the politicians of all parties have generally failed deplorably to manifest any true understanding of the deeper issues at stake or of the supreme importance of the moral values involved in the task of reconstruction. In some areas church leaders are much more awake to the needs of the hour, particularly in relation to the racial issue. A meeting in Johannesburg, representative of Anglican, Methodist, Presbyterian, Congregational and Baptist churches, prepared a questionnaire to be submitted to candidates for parliamentary honors, both in writing and personally at election meetings.

* * *

Seek Education for Indians and Negroes

The following are among the questions included: "Will you strive your utmost for the passing of legislation by the union parliament for the following objects: (a) to provide for the primary education, free to all who cannot afford to pay, and on a compulsory basis, of all sections of the community including all non-European sections; and (b) to allocate each year from the general revenue of the union a sum to be spent on, and to be sufficient for, the primary education of all non-Europeans and to meet the increased needs in that respect as the years progress?"

* * *

Churches Ask an Increased Representation

The churchmen are also confronting candidates with this question: "Bearing in mind the principle 'no taxation without representation,' are you satisfied with the parliamentary representation as given to non-Europeans today in the house of assembly and provincial council for the Cape province only or will you strive, as opportunity arises, to increase representation throughout all the provinces of the union?"

E. W. GRANT.

Methodist Youth Oppose Permanent Conscription

The national conference of the Methodist Youth Fellowship, which met recently in Jacksonville, Ill., voted its disapproval of labor conscription during war and any kind of conscription during peacetime. The conference praised the efforts of the War Relocation Authority and expressed its opposition to the denaturalization of Japanese-Americans.

Leading the List of Distinguished Fall Books

CHANGING EMPHASES in AMERICAN PREACHING

Dr. Ernest Trice Thompson writes on a subject of particular significance today!

The story of the life and labors, the theological and ecclesiastical significance of five men (Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden, and Walter Rauschebusch) who have helped to determine important trends in the American pulpit. Through this human story the reader understands how preaching reflects its own age and each preacher's experience of felt need, how it distorts itself while correcting the inadequacies of former generations, and how it emphasizes neglected truth at the expense of old truth, thus leading to its inevitable rise to new life. *Off press Oct. 6.* **$2.00**

NEW!

LUTHER still speaks to our day and situation

A COMPEND OF LUTHER'S THEOLOGY

Edited by Hugh T. Kerr, Jr.

Companion Volume to A Compend of Calvin's Institutes $2.00

The present-day interest in the so-called Crisis Theology makes Martin Luther of contemporary and unique significance to all students, pastors, and historians. This manual compresses under one cover his essential theological emphases and stresses the relation between his conception of the State and the modern struggle of Church and State in Germany. Pertinent selections from his sayings, conveniently arranged under suggestive headings, make this book an important contribution toward "Luther Research." **$2.00**

THE DIVINE-HUMAN ENCOUNTER by Emil Brunner

With keenness of analysis, clarity of thought, and power of presentation, the author has written a vitally evangelistical Christian perspective of the development of the modern Church. "It shows what havoc the Greek philosophical tradition, the abstract speculative approach, has wrought in the Christian Church and how this can be overcome when the nature of Christian truth is itself understood and accepted . . . it gives us exceptionally important guidance in the living use of the Bible as the Word of God . . . it treats with radical challenge the burning modern question of the Church."—*Nels F. S. Ferre. Off press Oct. 7.* **$2.50**

THE PRACTICE OF THE CHRISTIAN LIFE

Important — challenging — significant, here is a book which gives religion its place as the unshaken foundation for all human experience — the antidote to agnosticism.

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Isolationism an Australian Issue

Menzies Attacks Insularity of Voters—Reduction in Book Paper Handicaps Education in World Problems

(Correspondence from Australia)

MELBOURNE, Aug. 2.—No matter what wise or unwise things our 4½ million voting citizens may have done on the third Saturday of August, some of us will feel as we look back that the speeches of the election period showed which of our parliamentarians have far vision and which of them do not. Foremost among those whose mental horizons are notably wide, many observers place Robert Gordon Menzies, in private life a barrister, who occupied the cruelly difficult post of prime minister during the first two years of this war. The dignity and restraint of his campaigning set a high standard. He deplored political brawling on non-important matters as being discreditable to Australia itself and indescribably damaging to the whole war effort. But more noticeable still was his wide view of this country's place in future world strategy. Clearly, Mr. Menzies is as far removed as he could be from isolationism. He is one of the very few who, by travel, reading and inclination have kept themselves effectively in touch with countries outside our shores. "We must ask ourselves," he said, "are we concerned merely with the security of our own land, or do we regard our country as one of a world of countries, all of whom have their fate in the balance, and all of whom must fight together to bring about victory?"

* * *

Need Books to Undermine Australian Isolationism

One of our less publicized difficulties is the paper and book famine. In order to get suggestions for meeting this problem, the federal government's war organization of industry department a few months ago set up an advisory book publication committee, composed of leading men in the realms of education, printing and bookselling. The committee's first report was just released. "Many of our national weaknesses," it says, "may be traced to a lack of knowledge of what is going on in the outside world and to an ever increasing insular complacency. Our war effort is suffering and will suffer more, and our planning of postwar reconstruction will be handicapped if we cannot maintain and increase the stream of knowledge and information from abroad. We must recognize books as of national importance, and insure that labor and material are available for the quantities and kinds of books which it is deemed in the national interest to produce. There must be some discrimination as to the kind of book and the need it is to serve. Public demand cannot be relied on entirely to regulate the volume of supply."

* * *

Educators Starve While Joke Publishers Thrive

The meaning of the last two sentences becomes clear from another passage in the report, which states that, by some vagary of the rationing system, paper had recently been used for printing books of vaudeville jokes, though none could be obtained by a firm of educational publishers who needed to produce a textbook on the Malay language. I am afraid that if this matter were put to a nation-wide referendum, there would be at least some risk that the majority of Australians would say, "By all means print the jokes. Let the Malays learn *our* language!"

* * *

'Coupons Plus Chaos' Is Ration Formula

Our local production of book paper is still only a fraction of Australia's normal peacetime requirements, and imports have been severely cut. For three years, all periodicals and newspapers have been subject to reductions in size. In the case of periodicals, including helps for Sunday school teachers and Bible class leaders, these restrictions now impose a 50 per cent cut. Almost everybody has accepted these regulations cheerfully. However, some of the bodies that had been most conscientious recently began to feel rebellious when they found that trashy fiction was pouring in its thousands from the presses of one firm here, while no paper could be had for journals devoted to the religious education of fully 250,000 children and young people in three denominations. These religious publishers declare that the present rationing scheme can be summed up as "coupons plus chaos." The little pink dockets, solemnly granting you authority to use so much paper for such and such a purpose, do not guarantee that you will get any paper at all. They are as valuable as so many butter coupons in a cowless wilderness.

* * *

He Never Heard Of Fosdick

Public attention has lately been directed to the way in which a few ill informed government officials are virtually exercising a censorship on what we shall read in the way of imported books. One bookseller, for example, made application in the prescribed sextuplicate manner for permission to import 25 copies of Dr. Fosdick's *On Being a Real Person*. In due course, the would-be importer was admitted into the presence of the omnipotent official, who, however, soon revealed his limited omniscience. "Who's this bloke?" he asked. He was told that Fosdick was an eminent American divine. "What's a divine?" was his next inquiry. When this abstruse word had been adequately footnoted, the great one agreed to allow into that particular bookshop half the desired quantity—i.e., presumably, 12½ copies of *On Being a Real Person*.

ALLAN T. MCNAUGHTON.

Vatican Worried by Recognition Of Russian Church

The Vatican is reported in a Religious News Service dispatch originating in Zurich as gravely concerned over the permission given to leaders of the Orthodox Church in Russia to call a council of bishops. The reason for the concern is the fear that this will greatly raise the prestige of the Orthodox Church in the Balkans, where the Roman Catholic Church has been making great gains since the Orthodox Church has been in disfavor in Moscow.

Chinese Christian Students Confer

Meet in Princeton to Consider Future of Christianity in China and to Plan Work of the Church

(Special Correspondence)

PRINCETON, N. J., Sept. 4.—With an unusual list of top-flight Chinese Christian leaders, the eastern regional conference of 54 Chinese students was brought to a close today at the Westminster Choir College. The conference was initiated by the Chinese Students' Christian Association, a section of the Committee on Friendly Relations Among Foreign Students, and was sponsored by the Foreign Missions Conference of North America.

Dr. Wu Yi-fang and Prof. Newton Chiang, leading figures in the Christian movement in China, opened the conference with a survey of the place occupied by Christianity in their country today. Using picturesque figures, they asserted "the soil is favorable" and "the door is wide open" for Christianity. Under the leadership of Bishop Yu-pin, plenipotentiary for the Catholic Church in China, and Dr. Chih Meng, the first morning session reviewed the leading studies of postwar problems and the role of Christians in it. Following this, Dr. "Jimmy" Yen, chief exponent of the mass education movement in China, and H. L. Hsia, director of the Chinese News Service, spoke on "China in the Postwar World."

Catholic Bishop Participates

Lyman Hoover, student Y.M.C.A. secretary recently returned from west China, together with T. T. Lew of the Yenching School of Religion, brought to light not only the rigors and trials but also the essential characteristics of the church in China. Paul Kwei, dean of Wuhan National University, and Y. C. Yang, president of Soochow University, outlined the pattern of Christian service in the postwar world. In the concluding discussions, which were led by Mrs. W. S. New, emphasis was put on the training, dedication and missionary zeal essential to the personnel of the Christian movement in China. Throughout the conference, the spirit of the worship periods contributed to a unique fellowship. The "ecumenical" leadership and brilliant devotion of beloved Dr. T. T. Lew offered a very appreciated share of this.

The fact that Bishop Yu-pin, with his combination of power and humor, was a speaker, and that several Catholic delegates were in attendance gave concreteness to repeated statements urging the unification of denominational efforts and further cooperation with Catholics. The presence of such influential laymen as Wu Yi-fang, Jimmy Yen, Chih Meng, C. L. Hsia, Y. C. Yang and others made prominent a note of realism in every session. The twenty or more "American friends," most of whom were representing denominational foreign boards, had big ears in an extended session on the Chinese church which started a lengthy discussion on the character and attitude requirements and the training program for future missionaries.

BEN T. COWLES.

Legion Advocates Discrimination

Favors Ban on Chinese and Army Rule for Nisei—Welfare Agency Object of Political Grab for Power

(Correspondence from Chicago)

CHICAGO, Sept. 6.—The 25th annual convention of the Illinois department of the American Legion was held here last week. The legionnaires passed resolutions to oppose granting U. S. citizenship to Chinese. They demanded that the relocation of American citizens of Japanese ancestry be turned over to the army, but opposed any discrimination against Negroes in the nation's armed services. Other resolutions asked that one year's base pay be granted every service man at the time of his discharge; that provision be made now for all service men to vote in the 1944 elections; and that war materials on hand at the end of the conflict be first offered for sale to service men and the general public rather than to professional or profiteering groups, and always with safeguards to protect normal business enterprises. Gov. Dwight H. Green told the convention that the state of Illinois through its emergency wartime agencies has already rehabilitated "more than two regiments of disabled men" and is prepared to offer "guaranteed security for Illinois' returned fighters."

* * *

Famed Museum Opened Half-Century Ago

Chicago's Field Museum, organized under the leadership of the late Marshall Field, Chicago merchant prince, at the close of the Columbian Exposition in 1893, will celebrate its 50th anniversary Sept. 15. Two university presidents, Robert Maynard Hutchins of the University of Chicago and Franklyn B. Snyder of Northwestern University, will speak at the celebration, along with Albert E. Parr, director of the American Museum of Natural History, New York city. Clifford C. Gregg, director of the Field Museum, is in the army. One of the features of the celebration is "Lenses on Nature," a photographic exhibit showing the development of the institution and the preservation and presentation of natural life from all over the world.

* * *

Judge Preaches Lesson On Forgiveness

"Society should extend this man a helping hand instead of a kick which would crumble the structure of respectability he has built around himself and his family," said Chief Justice John A. Sbarbaro of Chicago's criminal court last week as he ordered the release of Thomas Walsh, 47, held under charges of violating his parole. In 1916 Walsh robbed a tavern of $50 and was sentenced to the state reformatory. In 1918 he was paroled and was employed at the Rock Island arsenal. After the armistice and the close of the arsenal he secured work in Detroit, Mich., assuming that the requirements of his parole had been satisfied. He married, established a reputation for industry and integrity and joined the Catholic Church. On Dec. 7, 1942, he was arrested for failing to keep in touch with his parole board for the required period of time. In his decision Judge Sbarbaro said that the courts should be the bulwark of justice rather than the instrument of injustice through any technicality.

* * *

College President Enters Pastorate

Rudolph G. Schulz, Jr., for the past eight years president of Carthage College, United Lutheran school at Carthage, Ill., resigned Sept. 1 to become pastor of St. John Lutheran Church, Knoxville, Tenn. During his leadership of the school, President Schulz succeeded in maintaining its scholastic standards so that it was in the top rank of American colleges, and also in putting its finances on a sound basis. By heroic efforts he effected the restoration of faculty salaries in the midst of the depression. A new library erected by the alumni was added to the campus facilities last year. The school's average enrollment is 300. In recent years it has sent more missionaries into the work of the church than any other United Lutheran college.

* * *

Republican Politicians Harass Official

The chaotic condition of welfare institutions in Illinois, caught in the middle of political jockeying, came to a head last week when 1,400 employees of Kankakee and Manteno state hospitals, caring for 10,000 mentally ill wards of the state, voted to walk out if working conditions were not remedied. While the strike has been temporarily averted, the press states that Rodney H. Brandon, state welfare director, was not invited to the conference with the workers although they are under his jurisdiction. Frequently the object of legislative harassment, particularly at present, because he has insisted that social welfare be conducted by qualified social workers, Brandon has encountered the bitter hostility of down-state county officers and organizations who want to make public welfare the instrument of political patronage. Brandon, who is a millionaire manufacturer, has had the support of three state administrations, both Democratic and Republican.

CHARLES LESLIE VENABLE.

New Jersey Makes Salute Voluntary

The state education commissioner of New Jersey has ruled that schoolchildren will no longer be compelled to choose between saluting the flag and leaving school.

Presbyterian Church Sets Membership Record

The Presbyterian Church U.S.A. announces that its membership has attained a new record—2,051,861—a net increase of 11,369 over last year. During the year the 8,678 local churches of the denomination gave $47,442,717, which is $23.69 per capita.

Roberts To Travel For Y.M.C.A.

W. Glenn Roberts, who served as correspondent of The Christian Century during the absence in China of J. Henry Carpenter, regular New York correspondent, has been appointed director of religious work for the 57 centers of the USO-Y.M.C.A. service to war production workers.

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- Relief from anxiety
- Comfort in sorrow
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- Companionship in loneliness
- A task worthy of his manhood
- and an invincibility that triumphs over the world, the flesh, and the devil?

●

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in which he urges the church today to continue Christ's ministry of healing and points to the power of faith to cure functional and even organic illnesses through the avenues of right thinking. Here indeed is inspiration for pastors and religious leaders to grasp opportunities for helping the church render its maximum service to its members.

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PRICES SLIGHTLY HIGHER IN CANADA

Form Council on Racial Justice

Southerners Lead in Movement Meant to Include Nation—Georgia Cuts Voting Age to Eighteen

(Correspondence from Georgia)

MACON, Sept. 7.—Recognizing that conditions developing out of the war demand a new approach to the south's perennial race problem, a committee composed of 22 white and 19 Negro representatives met in Atlanta early in August and resolved itself into the Southern Regional Council on Race Relations. The co-chairmen—Charles S. Johnson of Fisk University and Howard W. Odum of the University of North Carolina—were instructed to proceed promptly with the legal incorporation of the council, to appoint the necessary staff personnel to implement the program, and to enlarge the membership so that it will fully represent the interests involved. A direct outgrowth of the Durham, Atlanta and Richmond conferences, the special committee unanimously adopted a resolution stating that their purpose is "to provide leadership and a clearinghouse, to avoid conflicts . . . and to minimize the harmful influence of irresponsible forces in this great hour of need for good will." They urge that the best that the physical and social sciences, the humanities and religion can offer be applied to the solution of our race problem.

* * *

Say We Owe All Citizens Equality of Opportunity

The resolution embraces four paramount points: (1) A new declaration of American principles which guarantee equality of opportunity to every citizen of the United States within the framework of the democratic system of government; (2) a new dedication to the successful achievement of this objective, with an appeal to the nation, in covenant with the south, "to exercise a wisdom and maturity through which methods, procedures and rates of change may be worked out in the spirit of, and in conformity with, the principles of our American democracy"; (3) the organization of a Southern Regional Council on Race Relations to implement these ideals; and (4) the formation of a national committee, constituted of representatives of all races, to be appointed by the President of the United States, to promote interracial cooperation and good will.

* * *

City Church Stages August Revival

August, traditionally observed as revival meeting time by the rural churches of Georgia, was this year adopted for that purpose by numerous Atlanta churches. The First Methodist Church, located in the heart of the city, devoted the five Sundays of the month to special services with an evangelistic emphasis. The attendance for these Sundays is reported to have been the best in the church's history. At the first morning service 17 persons applied for membership. Observing the chancel rail crowded with people consecrating themselves to Christian service, an oldtimer remarked that such scenes had not been witnessed in the church for half a century. Pierce Harris is the pastor of First Methodist.

* * *

Bicycle Parade Saves Gas

For 25 years now in the Atlanta area the Training Union, an organization composed principally of Baptist young people, has devoted the last week in August to a study course program. The silver anniversary celebration was opened with a mass meeting in the municipal audltorium on Sunday afternoon. This gathering of several thousand young people was preceded by a mammoth bicycle parade through the heart of the city to dramatize patriotic cooperation in the conservation of tires and gasoline. At the auditorium addresses were delivered by Mayor William B. Hartsfield, Congressman Robert Ramspeck, Chaplain Col. John Lindquist and other distinguished speakers. Class periods were held at the First Baptist Church each evening. The total registration was about 1,900.

* * *

Georgia Reduces Voting Age

By a three-to-one majority the people of Georgia ratified an amendment to the state constitution lowering the voting age from 21 to 18. Georgia thus becomes the first state in the union to grant the franchise to teen-age young people. The action is expected to have nation-wide repercussions, since the Vandenberg resolution, now pending in Congress, seeks to make the voting age 18 in federal elections. All the newly enfranchised group has to do to vote in the 1944 state primary is to register. No poll tax will be charged until additional legislation is enacted. The present law provides for the collection of $1 a year poll tax from voters of age 21 to 60.

J. MAURICE TRIMMER.

C.O.'s Bring Reforms in Mental Hospitals

A general investigation of conditions in the Virginia hospitals for the mentally ill resulted from complaints of conscientious objectors employed in this form of "work of national importance." As a result of the investigation, 50 conscientious objectors employed in several hospitals were commended by the governor's commission for their work, although they had been under fire from the American Legion. Four conscientious objectors who admitted using violence in subduing recalcitrant patients in accordance with the general practice at the institution where they were employed were discharged. The superintendents of two hospitals were removed from office and a general reform in hospital administration instituted looking toward the improvement of the care and treatment of the patients.

World Fellowship Issues Paper

The World Fellowship in Christian Education, which was founded at a meeting called by the World's Sunday School Association at Schwenksville, Pa., May 14-16 last, has now begun the issue of a bulletin under its name. Its latest issue, which is a report on "Christian Education for World Order," can be secured by sending 15 cents to the association at 156 Fifth Ave., New York.

Churches Aid in Attack on Vice

Seattle Federation Backs Mayor After Army Imposes Ban—Pastor Sends Many Letters to Soldiers

(Correspondence from Washington)

SEATTLE, Sept. 6.—With the aid of the churches, this city has achieved a considerable measure of success in an attempt to stamp out wartime prostitution. The council of churches, under the leadership of Newton E. Moats, president, and Harold V. Jenson, public affairs chairman, held a number of meetings and promoted the preaching of several sermons backing the mayor, who was putting pressure on the chief of police to act. After the military authorities laid down a rule forbidding soldiers and sailors to visit the city, the mayor set a date for a public hearing on whether the chief of police should be asked to resign. The chief yielded and allowed the mayor to set up a police advisory committee. The number of admissions to clinics of patients having social disease has now fallen.

* * *

Episcopal Rector Retires

John D. McLauchlan, rector of St. Mark's Episcopal Parish, has resigned after having served this congregation all the 23 years he has lived in Seattle. The mortgage on St. Mark's Cathedral was foreclosed in 1940 and the building was closed. Nearly a year ago the army took it over for an officers' school. When St. Mark's congregation moved from St. Barnabas Chapel to the new cathedral, the use of the chapel was given to the congregation of St. Spiridon Russian Orthodox Church. Early in 1940 the Russians finished and moved into their new church. Now the congregation of St. Mark's is again worshiping at St. Barnabas Chapel.

* * *

Pastor Writes Hundreds Of Letters

Leonard Chapin Brown, the new pastor of Westminster Presbyterian, writes 135 letters each month to service men from the Visalia, Calif., church where he held the pastorate for the past ten years. He writes in longhand, believing that this makes the letters more personal. He says: "This letter writing cuts down my pastoral calls, but I think most parents would rather I'd write to their boys, especially to those overseas, than to call on them. There is a closer relationship between the average individual and the church than existed in the last war."

* * *

And So Forth

Basil Matthews, formerly of Geneva, Switzerland, spoke at the First Methodist Church recently in the absence of Newton E. Moats on vacation.

Charles T. Holman of Chicago, an authority on personal counseling, conducted a seminar in counseling at the Y.M.C.A., Aug. 3-5. The seminar was one of a series offered by the army and navy department of the Y.M.C.A.

BERT G. MITCHELL.

N.Y. Italians Hail Collapse of Italy

Surrender Brings Joy to Million of Immigrant Stock—Strong Visits German Prisoners of War

(Correspondence from New York)

NEW YORK, Sept. 13.—There was probably more rejoicing and demonstration over the surrender of Italy in New York than in any other city in the world. To our 1,000,000 Italian-Americans it was great news. From Wall Street to Times Square in New York and from "Little Italy" to "New Lots" in Brooklyn pandemonium broke loose. Ticker tape and newspapers fluttered to the streets in the business district. The best dresses and the best wines appeared in the homes. All New York caught the spirit of the real rejoicing of the loyal peoples who had sons and grandsons in the American army and often uncles or cousins on the Italian side. To them Italy was "back in the fold."

* * *

Says 33 Chaplains Have Given Lives

Brig. Gen. William R. Arnold, army chief of chaplains, disclosed here this week that there was need for almost 1,000 additional chaplains immediately. He urged church organizations "to rob their parishes of priests and ministers, if necessary, to supply spiritual advisers for our troops. As the tempo of the war increases the soldiers' interest in spiritual matters also increases." He said that since Pearl Harbor 33 chaplains have given their lives in the service of the army. "Today we have about one chaplain to every 900 to 1,000 soldiers, at least in the overseas units. We need today about 1,000 for units at home," he declared.

* * *

Zionists Capture Jewish Congress

Meeting at the Waldorf Astoria hotel here last week, 500 elected delegates representing 65 national Jewish organizations and every Jewish community in the United States, convened the American Jewish Conference. At the first meeting over 3,500 people joined in an impressive memorial service for the Jews who have died through persecution in Europe. Two principal resolutions came from the conference. The first presented proposals for the immediate rescue of as many Jews as possible from the nazi-controlled countries, for postwar rehabilitation of Jewish life in Europe and for an international bill of rights to safeguard their political status in the future. The second called for the reconstitution of Palestine as the "Jewish Commonwealth," the immediate withdrawal of restrictions on Jewish immigration and land ownership and the opening of Palestine to Jewish immigration under the control of the Jewish Agency.

* * *

Aid Over 68,000 Refugees

Over the period of four years since the nazi invasion of Poland, the American Jewish Joint Distribution Committee has allotted $27,857,000 for relief, emigration assistance and economic and cultural assistance to Jewish victims of war and persecution in 52 countries. It has brought aid to an average of 900,000 persons in each of the four years and has helped 68,000 refugees, or 60 per cent of those who fled Europe and other areas, to reach the western hemisphere and Palestine. Ten thousand have emigrated since Pearl Harbor. The committee is now spending $100,000 a month in Spain to aid refugees who have come across the Pyrenees from Laval-France. Cooperating with other agencies, it has brought four shiploads of children from Spain and Portugal to the United States.

* * *

Strong Visits American Prisoners of War

Returned recently from a trip to London and Stockholm, Tracy Strong of the International Y.M.C.A. reported that, although he did not find that Americans readily adjusted themselves to privations and barbed wire, he "didn't worry about an American prisoner once he gets his stride." Dr. Strong said there was a total of 6,000 American prisoners in Germany, divided into three groups: the civilians interned when we engaged in hostilities; the fliers brought down over the country; and the infantry men captured in Tunisia. He said also that nearly 100 per cent of the Red Cross shipments reach prisoners and there is little thievery on the part of the Axis. On the whole, he pointed out, the Geneva conference agreement on the treatment of war prisoners is observed. One of the chief objects of his trip was to explore the possibility of courses being given prisoners which would be accredited towards a college degree when they return to this country.

* * *

Britain is Planning Postwar Relief

"A Council of British Societies for Relief Abroad with 40 prominent volunteer agencies participating has been formed in Great Britain with a view to postwar relief," said to Dr. John R. Voris, executive director of the Save the Children Federation, at a dinner here last week. He had just returned by clipper from a two months' visit to Great Britain in the interest of his organization and for conferences with the British Save the Children Fund. Dr. Voris found the British "very postwar-minded in a most practical way" as they laid plans for furnishing clothing and also supervising round-the-clock nurseries in the so-called "Black Country" in the northern part of England, where mothers are employed during the day.

* * *

And So Forth

Reports from the United Service Organization headquarters state that there is a monthly attendance of over 20,000,000 at the 1,249 USO centers in this country and the 72 other centers in the western hemisphere. More than 700,000 volunteers have participated in the USO activities.

P. Marion Simms, Jr., has been employed as educational secretary of the International Society of Christian Endeavor. Mr. Simms was formerly executive secretary of the Christian Endeavor Union of New Mexico.

J. HENRY CARPENTER.

"It is of the very nature of Christianity to provide new solutions for new situations"

These quotations are from Christopher Dawson's THE JUDGMENT OF THE NATIONS

What distinguishes the Christian view of history from that of secular philosophy is above all the belief in the divine government of the world and the intervention of the spirit in history and **in the power of man to resist or cooperate** with this divine action.

These conceptions are most clearly expressed in the prophets of Israel, who are in a special sense the bearers of the Sword of the Spirit. For the prophets not only give an interpretation of history in terms of the Kingdom of God and the Divine Judgment, they also show **the power of God manifesting itself,** above all in the Prophetic Word. . . .

In all the crises that changed the course of history they saw the hand of God, and **for each crisis there was also a corresponding Word** which it was the mission of the prophets to declare. If God withheld His Word, or if it was perverted by false prophets, the course of history ran blind. . . .

Today Christianity is implicated in history just as much as Israel was in the age of the prophets, though there has not as yet been time for Christians to adjust their minds to what has happened. Social and political issues have become spiritual issues and the Church cannot abstain from intervention without betraying its mission. . . . **Therefore the Church must once more take up her prophetic office** and bear witness to the Word, even if it means the judgment of the nations and an open war with the powers of the world. . . .

Civilization must be replanned **from the opposite end to that from which the Capitalist and Communist and Totalitarian organization has proceeded.** The elements in Society which have hitherto been left to take care of themselves must become the elements most carefully protected and highly valued. . . .

What we must look for is **not an alliance** with the Temporal Power as in the old Christianity, **but a re-ordering** of all the elements of human life and civilization by the Power of the Spirit. . . .

We must face the fact that there is as yet no World Civilization in the same sense as there has been a European civilization in the past. The new world is **a civilization of civilizations,** a world society made up of different peoples or nations united in **different culture provinces. . . .**

Christians have a responsibility to this new world which Europe has created in spite of itself by its scientific achievements and its colonial and economic expansion. For **demonic powers have entered the empty house** of secular civilization and are not to be exorcised by the economist or politician.

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Find Victory is Hard to Grasp

Britons Discover Turn in War Strains Powers of Mind—Churches Mourn Death of Dr. William Paton

(Correspondence from England)

LONDON, Aug. 24.—With Kharkov, Quebec, Messina, Muna in our headlines lately, we have not been without stirring news. Sometimes, it may be, the mind gets a little dull to good news through receiving so much at once. It is not uncommon for example to hear a conversation like this: "Anything new on the radio?" "Nothing particular." And the "nothing particular" may be an event which would have thrilled the hearer a short time ago, and may live in history a thousand years. It becomes harder to take in the whole picture. There can never have been a war which so strained the powers of the human mind as this one does.

* * *

Avert Application of Law On General Strike

On the home side it is good news that the civil service unions are not taking the extreme action of joining the Trades Union Congress in scorn of the legal consequences which would follow. Whether it will be possible to draw a distinction between joining the T.U.C. on its industrial side, and not on its political, remains to be seen. It will be remembered that the act which the civil service unions seek to have amended was passed after the general strike of 1926, and was designed to make it impossible at any future time for the members of civil service unions to paralyze the administration of the state. A general strike was regarded in the act as by its very nature a declaration of war against the state, and therefore as civil war.

* * *

Radio Doctor Attacks Use of Alcohol

A familiar and popular voice on the air is that of "the radio doctor." He is a delightfully fresh, informal, humorous doctor. He certainly has strong views on alcohol and on other matters, such as patent medicines. One of his talks is published in a booklet issued by the ministry of food. Here is a passage, spoken first of all, and now printed: "Now for a word about a drink which is not a stimulant, alcohol. Yes, I repeat, alcohol is not a stimulant. It's a depressant. It blunts the higher centers of the brain. True, it may damp down your worries, but it also blunts your self-criticism, it weakens your self-control, it impairs the accuracy of your skilled movements. True, it is a food that's quickly absorbed, but it's a very expensive way of taking your food—and we don't ordinarily need to absorb our food at top speed. And alcohol doesn't warm either you or your young people up on a winter's night. That's a snare and a delusion. It does make you feel warmer, by increasing the rate at which you lose your body heat. The fact is it makes you colder."

* * *

Paton's Death a Loss To Missions

It was a sad moment when we heard on Sunday night that Dr. William Paton had died after a sudden and urgent operation. There will be sorrow no less in the hearts of his American friends, of whom he had many. What his death will mean to international missionary cooperation cannot be measured yet, but our first thoughts were that he had been taken from the scene in an hour for which all his life he had been preparing. Both by his experience and by his rare union of gifts he was fitted to give wisdom and counsel and courage to all the churches now. Though he had had a long term of service, in every stage of which he had shown his powers, he was not old. Others will have traced the course of his life. It is left to one who had known him since the days when in 1907 we were campers together in Sussex, to say what grateful and affectionate memories the man himself has left.

* * *

A Disciple of John R. Mott

Paton had a first-class mind. He had read "greats" at Oxford and studied later in the school of theology at Westminster College, Cambridge. It was during his Oxford days that he had the direction of his life determined and he never ceased to confess his gratitude for what Dr. J. R. Mott did for him during a mission which he conducted. It was natural that such a man should join the staff of the Student Christian Movement and afterwards pass on to the international missionary cause. His life to the end was varied, but in one pattern. The students took to him at once. To them and to all his friends he became "Bill," a title which told much of his approachable, frank and humorous character. He never forgot the high character of his calling and in all his speaking and writing he spoke of a deep experimental faith. There was no trace of sectarianism in him. He seemed to belong to the catholic church that is yet to be.

* * *

Knew Problems Of India

God had given Paton not "the spirit of timidity, but of power and love and discipline." I can see him now walking with that firm tread of his, a man who won trust and affection, who put new heart into his friends, and never failed to do his own work with immense diligence—a fine devotion. We needed him. He had, along

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with many other qualities, an intimate knowledge of India, where he lived for five years. He had also a concern for the deeper understanding by the British churches, which he knew and interpreted with sympathy and understanding. He could interpret in no mere academic way what Christian democracy meant and demanded. Happy is the man, as he indeed was happy, who in the midst of high concerns can be remembered as a familiar friend.

* * *

Experiment with Teaching Of Soldiers

"The Padre's Hour" is the name given to a promising experiment in religious instruction now being tried in many army camps and training centers. The plan is simple and informal. On some weekday at a set hour, the chaplain talks to groups upon the Christian faith and answers questions. I have seen some of the outlines of such talks, and find them admirably fitted to answer in a constructive way the questions which soldiers are asking, and "soldiers" today means the youth of the country. There is a committee of the churches for supplementing religious education among the forces. It has recently published a pamphlet with the title, *The Padrés Hour*. The author is T. E. Jessop.

* * *

And So Forth

Sir Stafford Cripps has said that nothing should be done "by accident or design to fasten on these peoples [who came under the control of the Allies] whether enemy or friend a pseudo-fascist or a military dictatorship."

The second birthday of the National Fire Service has been celebrated. It began in one of the most critical hours of the war. It is now an established part of our national defenses, and even when the war is over it will be necessary.

EDWARD SHILLITO.

Says Speech is Still Free

The American Civil Liberties Union reports that the number of cases of federal prosecutions for violations of the espionage and other wartime regulations affecting freedom of speech and other civil rights has declined in recent months. No publications have been proceeded against by the post office department in recent months as seditious and only eight in the first six months of the year. In the First World War, there were almost 1,000 prosecutions for utterances or publications.

Church Rural Life Leaders Confer

The National Convocation on the Church in Town and Country and the National Methodist Rural Church conference met in Columbus, Ohio, Sept. 6-9. A report of these two important meetings, written by Prof. Rockwell Smith of Garrett Biblical Institute, will appear in these pages next week.

United States Sends Funds to Co-ops

More than $1,000,000 has been sent to China for the development of Chinese Industrial Cooperatives in the past three years, according to a report of the American committee. The money was raised by voluntary contributions.

Wave of Strikes Hits Portugal

Food Plentiful But the People Cannot Buy It—Seek to Use Catholic Masses for Propaganda

(Correspondence from Portugal)

LISBON, Aug. 11.—We have had a troublous few weeks here in Portugal where strikes and food riots have come once more to disturb the nation's peace. Those arriving in Lisbon from war-stricken countries exclaim in wonder at the shops heaped with cheeses and cakes and sweets, the restaurants with their six-course lunches and the markets colorful with fruit and vegetables. They see only one side of the picture, however, for as its own premier, Dr. Salazar, has said, Portugal is a small, weak country, and the poverty is nonetheless existent for all the brave show of the shops.

* * *

Government Faces Wave of Strikes

That this year has seen a spread of dissatisfaction is evident. The cost of living has steadily risen and, in spite of new decrees increasing wages, cultivation of crops and distribution have not yet been reorganized to meet the needs of the country. So a wave of strikes has seized Portugal, and women tired of standing for hours in queues only to find at the end that bread or rice or oil were sold out long before, have demonstrated violently. Factories have been closed down, employers forced to dismiss their striking men, and military control of all workers has been instituted. Once more the prisons are filled with unhappy men.

* * *

Priest Resists Effort to Propagandize Mass

One courageous action in this country, which has not passed unperceived, is the stand taken by the officiating priest at a mass said on the request of "a group of Catholics" for the souls of those killed in the bombardments of Cologne and other German towns. In the middle of the service the priest turned to the congregation and told them that the mass was being said for all victims of all bombardments in all countries of the world, for the Catholic Church could not make a political issue of a church service. . . . Some weeks ago a mysterious "mother of a Spanish son killed by the Bolshevists" advertised in the Lisbon press that a mass would be said for the souls of the victims of the Katyn killings. However, this second attempt to use the church as an Axis propaganda weapon was circumvented.

* * *

Croat Catholic Bishop Opposes Racism

Among the courageous priests of Europe recently to come into prominence is Archbishop Aloyzia Stepinac of the Croatian Catholic Church. Dr. Stepinac is a courageous fighter for the rights of man in face of the occupying authorities. He has stood in his pulpit and declaimed against racial theories, stating that whether a man is

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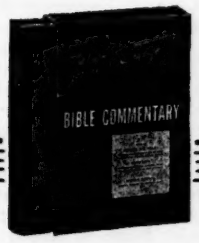

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* * *

Belgians Destroy Labor Lists

News has also reached me here of the arrest of Msgr. H. Van Waeyenbergh, rector of the Catholic University of Louvain. Msgr. Van Waeyenbergh, among other courageous acts, gave hospitality to all students of Brussels University who wished to continue their studies when the university was closed down. Now the Germans accuse him of "hindering the execution of measures concerning labor for students." The actual charge is that of refusing to give up the list of university students to the German authorities so that they might pick out those liable to forced labor and of burning or in some other way disposing of all such lists. The disappearance of lists of Belgian and Dutch citizens liable to German labor service becomes more and more frequent, and more and more frequent become the executions of patriots who have raided townhalls and labor offices in order to seize and dispose of them.

* * *

Jews Join the Catholic Church

In spite of the government ban on the baptism of Rumanian Jews into the Roman Catholic Church, more than 40,000 Jews have been baptized in Bucarest recently by courageous priests. In the Ukraine the Roman Catholic clergy is no longer allowed to officiate at services.

JOSÈ SHERCLIFF.

Thomas Becomes Secretary of Student Volunteers

Winburn Thomas, formerly a Presbyterian missionary in Japan, has recently been appointed executive secretary of the Student Volunteer Movement. Mr. Thomas was admitted to the Oklahoma bar and has a Ph.D. from Yale. His articles have appeared in The Christian Century and other publications.

Swedish Bishops Urge Justice, Not Revenge

All bishops of the Church of Sweden have signed a statement urging that justice and not revenge must guide those who write the peace at the end of this war. The message, which was read on the Swedish radio on Sept. 1 by Archbishop Erling Eidem, has received enthusiastic endorsement from much of the Swedish press. Consequently its statement that the "whole Swedish people certainly support the Christian appeal" of the message has grounds for justification. "There are indications," said the archbishop, "that the terrible war which has raged for four years has now entered a fateful, decisive stage. The peace must be won by us all in common—both the belligerents and those not directly involved. Every fresh evidence of brutality means that we become further removed from a true and lasting peace. How are those millions to meet peace whose homes have been razed to the ground; whose churches have been laid waste and for whom irreplaceable values have been destroyed? How are those millions to meet peace who for years have had to endure the violence and despotism of the occupying powers; who have been forced to work for their enemies in a strange land? . . . It is vitally important that the act of judgment that awaits the end of the war does not become the act of revenge in which the conqueror is both the judge and the plaintiff. . . . It is more essential than ever that we once more establish a system of justice. . . . May the Church of Christ throughout the world pray for the coming peace; pray for the victors and the vanquished; pray that there may be more room within us and in the nation's life for God's will and Christ's spirit."

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M-Mature. Y-Younger. C-Children.

Bill Jack vs. Adolf Hitler (The March of Time) *Documentary* with plant scenes at Jack & Heintz of Cleveland, designed to show success in getting employees to feel share in responsibility. Fairly *interesting,* but with hazy idea of method from workers' viewpoint. M, Y

Claudia (Fox) Ina Claire, Dorothy McGuire, Robert Young. *Drama.* Growth to mature helpfulness of irresponsible child wife as she learns that her adored mother faces certain death. Lacking exaggeration that sometimes marks Hollywood use of stage plays, this is *sensitively done,* moving, real. M

The Falcon in Danger (RKO) *Melodrama.* Latest in series about debonair detective has usual feud with police, confusing plot, violence at finish. *Very routine.* M, Y

Gals, Inc. (Univ.) Leon Errol. *Comedy* set in night club and palatial home of its eccentric financial backer struggles wearily to be funny, is cheap, *mediocre.*

Let's Face It (Par.) Eve Arden, Bob Hope, Betty Hutton, Zasu Pitts. *Comedy* mixing up three philandering husbands, their wives, three soldiers in need of funds, their girl friends. A few isolated comic incidents, but far beneath the usual Hope standard—heavy on its feet, often not in best of taste. *Disappointing.* M, Y

Spotlight Scandals (Mono.) Frank Fay, Billy Gilbert. *Musical* numbers and vaudeville skits as barber and broken-down actor rise to fame. A *hodgepodge* affair, with considerable casual drinking, unfunny episodes.

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